

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXV.—NEW SERIES, No. 1481.

LONDON: WEDNESDAY, APRIL 8, 1874.

PRICE UNSTAMPED 6d. STAMPED 5s.

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| Theological Opinions, would scarcely differ from the author of "Literature and Dogma," as well as many more who repudiate his theology with horror. Let it be granted, then, so far as the present argument is concerned, that no one can tell what will be the religion of "a great and living people" a hundred years hence. Is that any reason for establishing amongst them now an institution the express object of which would be to use all the power and prestige of State endowment, not merely to keep religion what it is now, but to restore it to what it was in the dark ages? Yet that is precisely what we are asked to do in Ireland. But Mr. Matthew Arnold would reply—does in effect by anticipation reply—that the same argument would prove the unwisdom of publicly endowing secular institutions. For no one can tell what the political beliefs of "a great and living people" will be a hundred years hence. Most true; and hence we think that any form of public endowment which deprives current opinion of the power of deciding from year to year the application of national funds, is always highly questionable. The mischief of allowing even public offices to acquire by custom a money value as investments beyond the direct and instant control of Parliament, was seen in the obstinate tenacity with which the glaring abuse of purchase in the army defied at one time all efforts at reform. To take Mr. Arnold's own illustration of the School of Mines, we should decidedly object to any form of its endowment by which vested interests could be created in favour of obsolete doctrines in mineralogy, or which would hamper the direct and immediate control of Parliament. Endowments of all sorts are far too safe amongst us; and were half or two-thirds of them pitched into the sea we should probably feel that "a great and living people" had shaken off a cramping and oppressive burden. | |
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Still, the unbroken experience of all history shows that society does require an authoritative organisation of social order; and this organisation must of course be maintained at the public expense. But any mode of endowing this organisation, which removes it from direct and immediate Parliamentary control, is objectionable and most frequently dangerous. The admission here made does not in the slightest degree tend to justify in these times a national institution of religious ceremonies to be conducted at the public expense. For, to say nothing of those lessons of experience which show that abuses, corruption, and superstition are uniformly encouraged by such an arrangement, the notion of any authoritative institution of religion is finally abandoned; and what Mr. Arnold insists upon is simply an endowment by the nation at large, not for the use of the nation at large, but for the sect which may happen to be in the majority. "The State"—as he very truly and very superfluously says, with all the emphasis of italics, as though he were announcing to a crooked and perverse generation an entirely new discovery—"the State is of the religion of all its citizens without the fanaticism of any of them." But what he proposes for Ireland is to endow the fanaticism of Romanists, leaving that of Orangemen in the cold shade of neglect. We say that the religion of the State, according to Mr. Arnold's definition of it, cannot be endowed. It is impossible to map it into creeds; impossible to express it in ceremonial; impossible to confine it in any legalised organi-

sation. That religion is expressed only in the whole life of all the people composing the State; and whoever will heartily and consistently hold to this idea of national religion, we have no quarrel with him. But if any other objection beside that of impossibility is required against the endowment of "the religion of all citizens without the fanaticism of any," we have already suggested a thousand such in the requirement on which we have insisted with regard to the authoritative organisation of social order. We have said that any mode of endowing this which removes it from direct and immediate Parliamentary control is objectionable, and most frequently dangerous. The votes for army and navy, and for all purposes of police, are rightly taken only from year to year. If they were granted for even ten years at one stretch, abuses would be sure to spring up. But on the present system these branches of the organisation of social order are compelled to follow more or less perfectly "the law of growth and change," which, as Mr. Arnold truly observes, is essential in the case of "a great and living people." In regard to these things "growth and change" can be discussed, if not without heat, at least without acrimony and exasperation, or danger of riot. If religion is to be really made a department of State, this is the way in which it likewise ought to be treated. But no one knows better than Mr. Arnold that this is simply impossible. If Parliament were once to fall into the discussion of theology, revolution would probably follow in six months. No; what is meant by the public institution which is to lift religion above sectarianism is such an endowment of the largest sect for the time being as shall secure to it a weight and prestige that ensure its continuance, apart altogether from the possession of an enduring life of its own. Then when "a great and living people" begins to crave "the religion of the future" instead of "the religion of to-day," they will find that their only choice lies between a political agitation heated to white heat by the fanaticism of superstition in power, and on the other hand the acquiescence of sceptical indifference in a contemptible oppression which it is too lazy to shake off. This fine talk of "growth and change" and "a great and living people," is just what we mean by literary fiddling. It has a vague, pleasant sound, such as is characteristic of music. But when you try to translate it into articulate teaching adapted to the needs of the times, you find it to be half perverse paradox and half amiable platitude. It is all very polite and condescending in a man so far elevated by culture above the common vulgar herd to talk of "a great and growing people." But to say that the religious life of this people best obeys the "law of growth and change" by bolting itself into an old-world superstition with golden locks of which Parliament, to avoid intolerable annoyance, once for all hands over the keys to the priesthood, is as perverse a paradox as erratic genius ever uttered. Mr. Arnold is not exactly consistent in his estimate of public opinion. He tells us on one page that no statesman amongst us has a fair chance in regard to national instruction, because "he is hampered by the likes and dislikes of the bulk of the community." Yet forty pages farther on he assures us we need have no fear that Irish bishops would be found impracticable. "And why? Because behind the bishops there is the people concerned in this

matter, the Irish nation." Second thoughts are proverbially the best; and we trust Mr. Arnold will add to his better thoughts of the people the reflection that the public opinion of a still united kingdom is better than that of any single section. The religion of the State being, as he says, that "of all its citizens without the fanaticism of any," we trust we may yet have his aid to bring about the time when the only natural expression of that religion, the moral life of the whole nation, shall be regarded as the one possible mode of national worship.

CLERICAL HATRED OF NONCONFORMITY.

THE Nonconformists of Richmond may congratulate themselves on the fact that they have as a fellow-parishioner so illustrious a champion as Earl Russell; since, thanks to the vigorous protest of his lordship, the attention of the whole country has been directed to a piece of clerical intolerance and bad faith which, had it occurred under other circumstances, would probably have been regarded as too commonplace a matter to have called for public notice.

It is not ten years ago since the then Bishops of Exeter, Carlisle, and Rochester showed their hatred of Dissent by insisting—as a condition of consecration—on the erection of walls to separate the consecrated from the unconsecrated ground in parochial cemeteries. Parliament had to intervene, to put a stop to the disgraceful feuds between bishops and burial boards which were occasioned by episcopal arrogance; and hence it was enacted, by the Burial Act of 1857, that "it shall not be necessary to erect, or maintain, any wall, or fence, between the consecrated and the unconsecrated portions of any burial ground" provided under the Burial Acts; "boundary marks of stone or iron" alone being made permissible. And, as an additional means of curbing prelatice wilfulness, it was further provided that, in the event of a bishop refusing, for any reason, to consecrate a cemetery, there should be an appeal to the archbishop to decide the matter in dispute; with power to him to issue a licence which should render consecration unnecessary!

Had the Burial Board at Richmond not abdicated their functions, and especially if they had had a proper distrust of clerical fairness in all matters involving justice to Nonconformists, what has just happened would have been impossible. Instead, however, of themselves providing a burial-ground, and keeping it under their own control, subject to the protective provisions of the Burial Acts, they weakly assented to an arrangement for conveying to the Ecclesiastical Commissioners a piece of parish land, to be added to an existing cemetery of which the Vicar of Richmond has had the control, in respect to both the consecrated and the unconsecrated portions.

This was done at the suggestion of the vicar, who, so long as his point could be gained by blandness and conciliation, was as bland and conciliatory as could be desired. Not only was he willing to undertake, at his own risk, all that was necessary to convert the additional ground into a cemetery, and to keep it in good order, and to bind his successors to do the same, but he declared that he should "also be most happy, in a just and liberal spirit, to reserve as much of the land for the burial of Nonconformists, in a good and becoming situation, in like proportion as was observed in the original cemetery." Lured into compliance with his request by these specious promises, the board assented to the transfer, and a plan for the appropriation of the ground was signed by the two parties. This plan distinctly shows "a wall to enclose the entirety of the new plot from the adjoining garden, from which it was to be severed; but it shows no wall separating the addition to the consecrated ground from the plot reserved for Nonconformists, but only a dotted line indicating the boundaries between the two portions." Neither the surveyor, nor the board, nor the vestry, had "any thought or suspicion, that the additional land was to be treated in any way different from the arrangement in the old cemetery."

Then, the matter being, we are told, "thus pleasantly settled," the vicar invited the parishioners—both Churchmen and Dissenters—to subscribe to a fund for defraying the cost of the scheme. Having another point to carry, the vicar was still all kindness and charity; this being a veritable extract from the circular which he issued:—

I greatly hope that the inhabitants of Richmond generally will co-operate with myself in carrying into effect this good work of the enlargement of our cemetery. It is a comfort to me to reflect that no element of religious discord can reasonably be introduced into

this matter. To a Churchman a cemetery is "God's Acre." To all of us it is ground hallowed by dear and loving remembrance of those many friends whom God has called from amongst us.

We suppose the money was raised, and then the unsuspecting Burial Board discovered that all the vicarial talk about justice and liberality, as well as his comfortable reflections on the absence of every element of religious discord, had been but mere preludes to an act of detestable bigotry, of which all fair-minded members of the vicar's Church are thoroughly ashamed. A trench had been dug for the erection of "a wall along the whole boundary between the Churchmen's and Dissenters' portions of the new land," and, notwithstanding the protest of the now alarmed vestry, "the vicar has since erected and finished the wall," the effect of which is to make "the small Nonconformist plot a separate cemetery, having a separate access and separate gate," so that "it would naturally be taken by a stranger to be nothing more than the paupers' burial-ground connected with the workhouse," which it adjoins!

It is this which led to the indignation meeting of the inhabitants of Richmond last week, and which elicited from Earl Russell the stinging rebuke involved in the expression of a hope that either Mr. Procter, the vicar, "will give directions that the wall should be pulled down, or that the bishop of the diocese will point out to him that the object of Christ's coming upon earth was, not to destroy peace and goodwill, but to inspire them."

Whatever hope may be cherished in regard to the bishop, it is evident that the vicar is not to be moved from his purpose by either titled or untitled parishioners. Had he been minded to have done so, he could have availed himself of an unlooked-for incident as a mode of escape from an embarrassing position. For, in the night prior to the public meeting, the wall question was settled, for a time, in a very practical and summary fashion, by being pulled down, "by some person or persons unknown." By a sensible-minded cleric that would have been regarded as a most fortunate solution of the difficulty. The people of Richmond are, however, unfortunately in the hands of a vicar who is prepared to brave public opinion with a boldness worthy of a better cause. He offered a reward of twenty pounds for the discovery of "the maliciously disposed person or persons" who have thus sought to frustrate his unchristian project, and has promptly had the wall rebuilt.

Even those who have no love for Nonconformity, have, in their righteous anger, denounced the Vicar of Richmond in terms which render superfluous any denunciations of ours. In language as scathing as it is deserved, the *Daily Telegraph* declares that—

It would be difficult for ingenuity itself to devise a more insulting fashion of saying to Dissent, "We are holier than thou," than that which has been adopted by the Vicar of Richmond. It is not enough for him that one part of the cemetery is preserved from the intrusion of unrelenting Nonconformity. It is not enough that one part of the ground should be sacred for the dead who profit by the benedictions of the Burial Service. There must be a wall of separation, as if Churchmen hated the very sight of burials unblest by surplice and Prayer-book—as if Dissenters were Pariahs—as if the Pharisaic sanctity of Episcopacy disdained even to see the publicans of the meeting-house. Spiritual arrogance could scarcely put forth more intolerable pretensions. If England were a Mahometan country; if Mr. Procter were a Mahometan priest, and if the wall had been built to hide the burial rites of Christianity from the eyes of believers in the Prophet, the act would seem to befit a besotted fanaticism.

This priest chooses the solemnities of the grave as the weapons of insult, and he tells one body of Christians that even their dead are unworthy to be laid beside the dead of others. Such clergymen as the Vicar of Richmond cannot too soon learn that acts like his are as hateful to the laity as they are contemptible.

We, however, should be better pleased if the journalists who write in this fashion would take the trouble of digging a little below the surface, so as to get at the root of the evil which they denounce. The *Telegraph* calls the offending vicar the "salaried official of a Christian Church," but takes cognizance of the fact that he is an official of a national Establishment only by the expression of a belief, that every such act endangers the Establishment, by doing the Liberation Society "more good than a donation of a thousand pounds." The time will, we hope, arrive when Englishmen will see that the clergy of the Church of England are altogether out of their place when occupying positions which give them legal authority in parochial matters—authority which, from the very nature of things, they cannot be expected to exercise with impartiality. It is the system which allows of such proceedings, and out of which they spring, that we assail, rather than the men whom the system demoralises, by puffing them up with pride and arrogance.

The spirit which animated the Vicar of Richmond is rife throughout the country, and

shows itself in various forms. In the adjoining parish of Wimbledon a local board has, avowedly to gratify the bitter sectarianism of the Established clergy, been guilty of as gross an outrage on the feelings of Nonconformists as that which has occurred at Richmond. There, a plan for the erection of two cemetery chapels, united together, has, in spite of Nonconformist protests, been deliberately altered, in order that the two chapels may be in separate parts of the cemetery. This has been done expressly on the ground that if the original plan had been carried out, "it would be hurtful to the feelings of the clergymen of the parish to see a Dissenting preacher coming out of another door opposite to them." The Board is compelled by law to provide an unconsecrated mortuary chapel, because a consecrated chapel is monopolised by the Established clergy. That, however, is not enough for them. Dissent is so loathsome in their eyes, that, if it cannot be put wholly out of sight, it must be banished as far away as possible. Yet the Church of England is lauded as "the most tolerant Church in Christendom," and the "political Dissenters"—now in the enjoyment of every right they can reasonably claim—are bitterly denounced because they seek to strip it of the power to injure those who are outside its pale! The Established clergy of Richmond and Wimbledon seem resolved to disillusion those who think that the battle of religious liberty has been fought and won, and while, in the interests of Christianity, we cannot but reprobate their proceedings, their "cynical frankness" will do great service to the cause we have at heart.

ECCLESIASTICAL NOTES.

THE Nonconformists do not keep Easter as an ecclesiastical festival, and there are, on the whole, good reasons why they should not do so. But a small section of the people—those who are most directly connected with the Established Church—do keep it as an ecclesiastical festival. If any one were to judge of the number of persons connected with the Establishment from their ecclesiastical observance of Good Friday and Easter Monday, they would find that number to be very small, just as they would find the number of communicants in the Establishment to be very small. Established Churchism has, in fact, taken very small hold of the people at large, and has very few devout adherents. Tens of thousands of persons, for instance, who are reckoned to be members of the Church, were found last Friday and Monday at Hampstead Heath, at the Welsh Harp, at Gravesend, at Greenwich, at Kew, at the Zoological Gardens—anywhere but at Church—for which they care nothing, but yet they are reckoned as Churchmen. There is, however, a devout class of men who believe in a formal celebration of Easter, and it is not singular that they should belong to that Ritualistic party who take account of days and seasons. The Easter celebrations of this party during the present festival have not, perhaps, been more extravagant than usual, but of this our readers shall judge. At St. Albans, if we may credit reporters, incense was used, and the elevation of the chalice took place, while the celebration of "Mass" was most elaborate. At several of the churches a paper was circulated relating to the position of communicants. They were directed

To kneel on the step, not below it; the body should be perfectly upright and straight from the knee to the shoulder, without any crouching or prostration, the head not bent down. The Blessed Sacrament should be received in the palm of the right hand resting on the left, the fingers being extended to make the palm flat, and the hands held out well away from the body as high as the chest or face. The chalice should be taken hold of with both hands and guided to the lips. It is exceedingly difficult to communicate persons unless they follow these directions.

At St. Mary Magdalene, Munster-square, there was a grand celebration with crosses, lights, flowers, and such a procession as this:—

The procession around the church was headed by the two churchwardens in ordinary attire, with black rods in their hands, and immediately following them was a large brazen and jewelled cross held aloft by an acolyte wearing a bright scarlet garment reaching to the heels, while over this, coming just below the waist, was another vestment, white and embroidered. Then came two thurifers swinging censers, followed by banners and bannerets, the choristers and the clergy. On entering the chancel the vicar took one of the censers and incensed the "altar" until the lights upon it were barely distinguishable at the other end of the church. The vicar himself was then in his turn enveloped in a thick cloud of smoke by one of the attendant acolytes; after which the Communion Service was proceeded with, the Lord's Prayer, however, at the commencement being omitted.

These things are perhaps a fair sample of what has taken place during Easter in the "Bulwark of

Protestantism." Why should we make any comment?

Next comes the ever-recurring question of "what is to be done?" It was supposed that the bishops were going to take this in hand, but, according to the *Record*, they have, as yet, prepared nothing. The Archbishop of Canterbury has given notice that, on the 20th of this month, he will call attention to the subject of Divine worship in the Established Church, but where is the promised bill? This is not a bill. Has the archbishop been frightened? or does he see that there are difficulties in his way which it is impossible for him to surmount? That is what we have always said about effective Church reform. The Evangelicals, however, want something—they scarcely know what—and this is how they are disposed to help the bishops. We quote from the *Record* of Monday:—

That some decisive measure is wanted, there can be no doubt in the minds of thoughtful men, who look at the growing internal disorders and distraction of the Church. The conduct of our bishops has not been such as to inspire either the clergy or the laity with such confidence either in their wisdom, their discretion, or their courage, as to recommend them as fit to wield in a metropolitan Star Chamber dictatorial powers, in which even the royal supremacy was to have been placed in abeyance for the first time since the reign of Philip and Mary; and a clergyman might be deprived of his living without being permitted to employ either counsel or an attorney in his defence. It will not do in legislation to point to a Tait or a Thomson as a guarantee against high-handed domination. We have an equal right to imagine a Wolsey or a Laud armed with despotic powers.

Dr. Pusey has once more addressed the *Times* in relation to this subject, but he has said nothing that is new. To him has followed Canon McNeile on the subject of the Confessional in the Established Church. Canon McNeile writes, of course, from the extreme Evangelical point of view. He declaims against the Confessional as such. He says that, as it is now introduced into the Church of England, it is "an imitation more or less of what has long been the practice of the Church of Rome." He proceeds to discuss what we may term the philosophy of the Confessional, giving, at the same time, illustrations of its practical working. One of these illustrations is that crime, either committed or intended to be committed, confessed to a confessor, cannot be inquired into by the legal tribunals. Dr. McNeile thinks this to be "serious." He puts a case in point, but he has no remedy. How can he have a remedy? There is the Prayer-book, and if that Prayer-book does not authorise Confession, there is no meaning in words. It is perfectly useless—it is worse, it is demoralising—for Evangelicals to go on trifling in this manner.

We are not likely to be disturbed during the present session by any ardent attempts at legislation. We believe that the House of Commons has not yet sat, for ordinary business, later than eight o'clock, and probably this hour may be kept during the session. One or two ecclesiastical matters may, however, disturb the somnolent propensities of our legislators, but they will not come on for some time. We have now on the order-book Mr. Richard's bill for the repeal of the 25th clause, the second reading of which is fixed for June 10th. On July 1st Mr. Dixon will move the second reading of his Compulsory Education Bill; in the same month, Mr. McLaren's Church Rates Abolition, and Mr. Salt's Public Worship Facilities Bill will be brought forward. In addition to these, Mr. Holt intends to move, when he can get a day, a motion to the effect that "leave be given to introduce a bill to provide a remedy against the introduction or continuance of practices contrary to law in the churches of the Established Church"—a remarkable motion, considering that it asks the Legislature to pass a law to enforce the law. We have, besides these, the Bishop of Peterborough's motion for a select committee to inquire into the laws relating to patronage, simony, and exchange of benefices in the Establishment, and, next, the Archbishop of Canterbury's notice which we have already referred to. This is all in the direction of the reform of the still most corrupt Church in Christendom that is to be offered to a Parliament that is supposed to be favourable to reform without revolution. Is the inevitable revolution preferred to effective reform? It would seem so.

Church patronage is always a sore subject, but it is wise sometimes to touch sores. This for once the *Guardian* has done, in an article in its last week's number. Of course the *Guardian* does not like the sale of Church patronage, but yet it recognises the rights of patrons, and how the rights of patrons can be recognised without liberty to sell, we are not told. But we may quote a few remarks to indicate that Church opinion, thanks to Noncon-

formist writing, is growing. Thus, of private patronage we are told:—

It occasions serious scandal when an unprincipled patron forces an unprincipled son or brother into the Church, in order that he may give him an ecclesiastical post which they unite in considering as a family appanage; and these scattered abuses of private right are possibly worse than anything which public opinion allows to official patrons, or than those which might arise if it were possible to recur to the ancient principle of popular election.

Well? Is private patronage to be abolished? No, for—

Its abolition would involve either a confiscation of that which has been recognised by law over and over again—and notably in the disestablishment of the Irish Church—as private property, or the payment (which would have to be obtained in some way or other from the revenues of the Church) of a sum which it is appalling to think of.

It is next assumed that private and transferable patronage is "a condition of the English Church Establishment," and it is asked what moral or constitutional power there is to deal with it? The *Guardian* proceeds to quote some remarkably offensive advertisements. It is shocked at them, and it says,—

We should like to know whether there is in England any other commodity—horses, dogs, houses, or lands—of which one-fortieth part is at a particular moment for sale within the knowledge of a particular registration-office. That this is an intolerable scandal it would be profane to deny. It is not, however, so clear what can be done to prevent or mitigate it.

"Not so clear what can be done to prevent or mitigate it!" No! It is never very clear, either with nations, churches, or men, how to retrace a course of open, flagrant and systematic sin. One thing is clear, and always has been in the moral government of the world, and that is, that it cannot be retraced without suffering.

UPPROARIOUS DISESTABLISHMENT MEETING AT CAMPDEN.

On Thursday evening last, says the *Evesham Journal*, a meeting was held at the Town Hall, which was crowded. The meeting was called by handbill, freely circulated, which stated that a lecture would be delivered, under the auspices of the Liberation Society, by the Rev. J. Scott James, of Stratford-upon-Avon, on the subject, "Ought the Church of England to be disestablished?" The admission was free, and all persons were cordially invited to attend. Mr. J. C. Reynolds, of Paxford, took the chair, and the speaker had scarcely begun before he was interrupted with cries, "Where is your leader, Mr. Miall?" &c. After a threat about calling in the police, which was resented, the lecturer continued his address amidst the greatest interruption, until he was asked if he did not think it would be better, seeing that the meeting was thoroughly opposed to him, that he should bring his remarks to a close. This he declined to do, and by way of forcing on the desired conclusion, three cheers were given for the Queen, three for the House of Lords, three for the Church, and three for the Volunteers, with groans for the promoters of the meeting. Some of the most stalwart of the members of the volunteer corps marched into the room with "Church and State for ever" printed on a blue ground, and wearing it round their hats. The lecturer, notwithstanding the interruptions, continued his lecture for nearly an hour, but at length desisted. The chairman had to vacate the chair, when Mr. W. H. Griffiths was voted into it, and a resolution was proposed by Mr. Darte, seconded by Mr. Benney—"That this meeting is opposed to the disestablishment of the Church." Seven hands were held up in opposition to the motion, which the chairman, amid loud applause, declared to be carried.

The lecturer has addressed the following letter to the *Evesham Journal*, in regard to the above report:—

Sir—I would ask you to allow me to correct one or two statements in your report of the above meeting, which are calculated to convey a false impression. There can be no doubt that there was a thoroughly organised effort to prevent the lecture being delivered if possible. A number of roughs were introduced into the hall for the express purpose of shouting down the lecturer, and one or two persons, dressed as gentlemen, led them on. The continued interruptions so annoyed one gentleman in the room that he called for the police to remove them, and this, as your reporter says, "was resented"; but I regret that he has so stated the fact as to convey the impression that I uttered it, whereas both I and the chairman protested against it.

Again, it is stated that at the conclusion of the lecture, "the chairman had to vacate the chair." This is not correct. At the conclusion of the lecture the chairman asked if any one wished to put any question, and as no one rose to do so he declared the meeting dissolved, and left the chair. Whether the latter part of the report is correct or not I cannot tell, as I with several others withdrew from the meeting before the subsequent proceedings took place.

Whether the Church is greatly to be congratulated on this victory of its defenders, I very much doubt. The worst the Liberation Society could wish for the Church would be that it should always defend itself in this fashion. If the Establishment were really strong and had good grounds for its existence, surely it would not call the rowdyism of the neighbourhood to defend it, nor yet would it be afraid to hear any objections that might be held against it. But probably this meeting is one of the first fruits of that singular coalition between the clergy and the publicans with which we

have recently become familiar, and which calls on men to unite in defence of "the national Church and the national beverage." But the clergy may rely upon it that to resort to such means for stopping the free discussion of the question is not Church defence but Church destruction, as it will unquestionably alienate every lover of freedom and fair play from it.

I am, &c.,
THE LECTURER.

THE RICHMOND CEMETERY SCANDAL.

Richmond-on-Thames has been thrown into a state of excitement during the past week relative to the intolerance of the vicar. The circumstances are thus detailed by Mr. Charles Burt:—"In 1853 the vestry appropriated a piece of land belonging to the parish for a cemetery, one-sixth of the area being reserved for the burial of Nonconformists. The larger portion was conveyed to the Ecclesiastical Commissioners, and was duly consecrated, the Nonconformists' portion being separated from it by a simple footpath, and it has so remained to the present. The vicar has always had the management of both portions. It being necessary to extend the space for burials, the Rev. C. T. Procter, the present rector, wrote on the 17th of February, 1873, to the burial board, stating that if the vestry would make over to the Ecclesiastical Commissioners an additional piece of land for the enlargement of the present ground, he would undertake to do all that was necessary to put it into proper condition, and keep it in good order, and 'in a just and liberal spirit reserve as much land for the burial of Nonconformists in a good and becoming proportion as was reserved in the original cemetery.' The burial board and the vestry agreed to these terms, and in March, 1873, a plan was signed by the vicar, as chairman of the vestry, upon which a resolution was passed that a conveyance be made to the Ecclesiastical Commissioners of the portion to be consecrated as shown on the plan submitted to the meeting, and that the remaining portion, also shown upon the plan, should be used as a burial-place for Nonconformists. The signed plan shows the two chapels which the vicar agreed to erect, and a new wall to enclose the additional ground from the adjoining land, but it shows no wall separating the addition to the consecrated ground from the new plot reserved for Nonconformists, but only a dotted line indicating the boundary between the two portions. Neither the surveyor who prepared the plan nor the burial board, nor the vestry had any thought or suspicion that any such wall was proposed to be erected, or that the addition to the cemetery was to be treated in any way differently from the arrangement of the old ground. In December last Mr. Procter issued a circular to the parishioners inviting them to subscribe to the expenses of the new works, and no reference is made in this circular to the construction of a wall between the Dissenters' and Churchmen's portions of the new land. A few weeks since it was discovered a wall was intended to be erected, whereupon the vestry passed a resolution, 'That no wall or distinctive mark beyond the footpath should be placed between the Conformists' and Nonconformists' portion of the burial-ground,' but notwithstanding this the vicar carried out his scheme and completed the wall. The new Nonconformists' plot, which contains only 1 rood 35 perches, is thus constituted an entirely separate cemetery, with separate entrance and with no means of communication between it and the consecrated ground, or with the unconsecrated portion of the old cemetery. The small plot thus walled-in adjoins the union workhouse, and to all outward appearance has been reserved as a place of interment for the paupers residing there. It may be added that when the matter was under discussion with the vestry the vicar promised that he would consult the Nonconformists as to the laying out of their portion of the land, but I need scarcely add that their consent was not asked or given to the wall of separation." Considerable excitement prevailed in the town on the subject last week. On Wednesday evening a public meeting was held at the Lecture Hall (Mr. Thompson, a Churchman, in the chair), for the purpose of protesting against the conduct of the parties who had erected the wall. The following letter was read from Earl Russell, in reply to a letter from Mr. C. Burt, asking his lordship to attend the meeting:—

Pembroke Lodge, Richmond Park,
March 30, 1874.

Sir,—I am much obliged to you for the information you have given me respecting the cemetery at Richmond. I am extremely grieved to learn that the very reasonable and proper arrangement of the land granted in 1853 for separating the consecrated from the unconsecrated ground by a simple footpath, has not been followed in the land recently given as an addition to the cemetery. It should be understood that Dissenters are not merely tolerated by the law of this land. Protestants, recognised by the Toleration Act, as it is called, have the right by law, on the payment of a small fee, to erect a building for Divine worship according to their own faith and their own ceremonies, and the magistrates have no other function than to recognise this right. All such Dissenters therefore are, as Lord Mansfield acknowledged in 1767, established. Such being the case, Mr. Procter, the vicar, merely does his duty in declaring, as he did on February 19th, 1873, "I shall also be most happy, in a just and liberal spirit, to reserve as much of the land for the burial of Nonconformists in a good and becoming situation, in like proportion as was reserved in the original cemetery." I am, therefore, surprised to hear that the vicar has erected and finished a wall placed between the Conformists' and Nonconformists' portions of the burial-ground. The obvious effect of this wall being built

will be to drive away peace and goodwill between the Christians who conform to the Church and the Christians who are Nonconformists. As I cannot suppose that such is the design of Mr. Procter, I trust that either he will give directions that the wall should be pulled down, or that the bishop of the diocese will point out to him that the object of Christ's coming upon earth was not to destroy peace and goodwill, but to inspire them.—I remain, with much regard, your faithful servant,

RUSSELL.

Charles Burt, Esq., Friar Stile Lodge, Richmond. The Chairman, whilst expressing his adherence to the principles of the Church of England, warmly denounced the building of the wall, and said he could conceive of no action more calculated to drive persons away from church than the erection of such a badge of distinction between the Conformist and the Nonconformist. Mr. C. Burt moved the following resolution:—

That in the opinion of this meeting the erection of the wall separating the Conformist from the Nonconformist portion of the new burial-ground is wholly unnecessary and extremely objectionable and inconvenient; and, being at variance with the spirit and intention of the arrangement between the vestry and the vicar, upon which the land was agreed to be granted, the wall ought to be removed.

The motion was seconded by the Rev. D. Sanderson, Principal of the Wesleyan Theological Institution, and carried unanimously. The Rev. G. S. Ingram, Dr. Sellé, Mr. Beaumont, barrister, Mr. Debenham, solicitor, Mr. S. T. Gascoyne, Mr. Chubb, and other gentlemen, also addressed the meeting, strongly denouncing the conduct of the vicar in erecting the wall after the vestry had expressed their disapproval of the same. During the meeting it was mentioned that a great part of the wall, some 280 feet, had been thrown down by some persons unknown, and one speaker produced a handbill, signed by the vicar, offering a reward of 20s. for the discovery of the offenders or their abettors. The speakers expressed regret that the ratepayers should have taken such a summary way of expressing their displeasure, but said they could hardly be surprised at indignation being felt on the matter.

According to a later account the wall at the new cemetery separating the consecrated and the unconsecrated portion of the ground has been entirely rebuilt. On Sunday the cemetery was visited by large crowds. There is a report that the Local Government Board is likely to interfere, objecting to the walled-off portion being used for interments on account of its close proximity to the workhouse. If this objection is enforced there will be an end to the dispute. The parties who instigated and those who actually knocked down the wall have not yet been discovered, in spite of the offer of 20s. reward by the vicar. Suspicion points to five labourers who were seen in the neighbourhood of the cemetery about the time it was done. It seems that no implements were used. Appearances tend to prove that the wall was pushed over by sheer force.

A deputation waited upon the Richmond Vestry on Monday, to urge the abolition of the cemetery wall. Mr. Cave, M.P., as spokesman, submitted resolutions passed at former meetings, and also the vicar's answer to one of the resolutions, that he would take time to consider the matter with the Bishop of Winchester, and adding that he did not think the erection of the wall would have given so much offence. They who knew him best could not accuse him of doing anything against the interests of the Church of England, as, whenever it had been attacked in the House of Commons—conscientiously, no doubt—he had always given his vote on the side of the Established Church. (Hear, hear.) The deputation having withdrawn, the vicar said that had he expected such a commotion, he should not have erected the wall. He thought a molehill had been made into a mountain. (No, no.) He should be happy to consult with his bishop. Mr. Burt then moved—

That the erection of the wall between the Conformists' and the Nonconformists' portion of the burial-ground, being contrary to the arrangement on which the land was agreed to be granted, ought to be removed, and that the vicar be called upon to remove it forthwith, and not to place any fence or other obstruction between the two portions, but a gravel path only.

This having been seconded by Dr. Sellé, was carried by sixteen to seven. It was further resolved that, in the event of the wall not being removed within three days, memorials should be presented to the Ecclesiastical Commissioners and the bishop, requesting that the ground might not be consecrated till the wall had been removed. The vicar wished it to be understood that he did not refuse to pull down the wall, but he objected to anything like pressure, and he should therefore consult the bishop. Dr. Sellé thought it was very wrong to throw the onus on the bishop, who had nothing to do with the construction of the wall.

CHURCH AND STATE ON THE CONTINENT.

Count Andrassy has drawn up a note protesting against the encyclical recently addressed by the Pope to the Austrian bishops, in which the prelates were ordered to oppose the ecclesiastical bills now before Parliament. The note will be conveyed to Rome by a messenger, with instructions to the Austro-Hungarian Minister, Count Paar, to communicate the contents to Cardinal Antonelli.

The committee appointed by the Upper House of the Reichsrath to consider the bills has issued a report, not only approving of them, but also recommending the stringent additional clauses proposed by the Lower House. The bishops have published a memorandum, which marshals the clerical objections to the Government bill, but in moderate language. It

does not advocate the separation of Church and State, but would find a solution for existing difficulties in their harmonious working together. It is alleged that the provisions of the present bills are not only infringements on the rights secured to the Church by the Concordat, but they deprive them even of the guarantees and protection afforded by one of the clauses of the general constitution of the Empire, according to which the Church is entitled to an independent administration of her own internal affairs. The memorialists think that the doctrine of the supreme right of the State over all the societies within its territory has arisen directly from hostility to the Catholic Church, and is not devised to increase the dignity of the Throne, but to celebrate a saturnalia over the ruins of the Altar and the Throne. Various objections to the provisions of the bills are urged in detail, and with regard to the Civil Marriage Bill (which, however, has been withdrawn for the present) it is asserted that the whole cry about civil marriage arises from the wish to have facilities for divorce, which the Catholic Church does not allow. The bishops think that, if allowed, it would be a crime against the family, against public morals, and against the vitality of the State.

The Berlin correspondent of the *Telegraph* states that the supplementary ecclesiastical penal statutes are expected to fall through, in consequence of the strong Liberal opposition, but the Government is confident of success as regards the passing of the Civil Marriage Bill for the whole of Germany.

On Saturday the Pope received at the Vatican a number of German Ultramontanes, including the Landgrave of Fürstenburg, who presented an address deplored the persecutions to which the Church is subjected, praising the firmness shown by His Holiness, and declaring that the Catholic world demanded the independence of the Papacy. The Pope, in reply, extolled the devotedness of Catholics in the midst of persecution, and especially condemned the conduct of Germany towards the Church. He called upon those present not to give up hope.

Steps are being taken for the holding of meetings in Manchester and Liverpool to express sympathy with Germany.

The *Westminster Gazette* says that shortly after Easter a deputation will proceed to Rome to present to the Holy Father the purse containing the offerings of the girls of Great Britain and Ireland. These offerings amount to about 3,000.

In the April number of the *Sword and Trowel*, Mr. Spurgeon writes:—"So far as we are personally concerned our abomination of priesthood is so intense that we would rather be called 'demon' than 'priest'."

THE PRESENT POSITION OF THE FREE CHURCH.—At the monthly meeting of the Glasgow Free Presbytery, on Wednesday, Dr. Buchanan moved the adoption of his overture ayeant the principles and present position of the Free Church, notice of which he had previously given, and which has appeared in our columns. Principal Fairbairn, Dr. Forbes, Dr. Adam, and others having spoken, Dr. Buchanan's motion was agreed to.

THE BISHOPS AND CHURCH REFORM.—We are informed that there is to be a gathering of the bishops at Lambeth on Friday next, to consider the Archbishops' Bill, and to decide the course to be adopted with regard to Parliamentary action at the present crisis of the Church. The so-called Bishops' Bill has never been as yet submitted to the bishops as a body, and consequently never had their sanction.—*Record*.

BISHOP FRASER ON RITUALISM.—In the course of a sermon at St. Alban's Church, Rochdale, on Thursday evening, the Bishop of Manchester spoke of the attempted revival of what was termed "Catholic usage" in the Church of England. This usage, he said, was in reality not Catholic at all, but expressed more or less the faith of the middle ages, from the tenth to the fifteenth centuries; certainly not the faith, or at least the rational muscular faith, of our own age.

MR. KNIGHT'S CASE.—The application of the Rev. Mr. Knight, of Dundee, to be received into the Scotch Established Church, was before the Dundee Presbytery on Thursday. A deputation from St. Enoch's (Mr. Knight's church) were heard, and after some discussion it was resolved that the whole case and the necessary documents should be transmitted to the General Assembly for decision, but the record was to be kept open till next meeting to receive further documents.

PROFESSOR MCMICHAEL, of the United Presbyterian Church, died at his residence in Dumfermline on Friday. The deceased was appointed Professor of Systematic Theology and Church History by the Synod of the Relief Church in 1841, and Professor of Ecclesiastical History in the United Presbyterian Church at the union of the Secession and Relief Churches in 1847. The degree of D.D. was conferred on him by the University of St. Andrews in 1850. He was also the author of several works.

THE PRESTBURY RITUAL CASE.—The *Record* publishes the following:—"In the report of the Church Association, the council complain heavily that the Bishop of Gloucester and Bristol, instead of at once sending the case of the Vicar of Prestbury to the Court of Arches, decided on putting the complainant to the heavy cost of a commission." It is added—"This commission has caused an expenditure of 150l., of which 40l. has been paid to the bishop's proctors. This is a total loss to the promoter, and can only be characterised as an utterly useless waste

of money occasioned by the discretion now vested in the bishops to restrain the action of the laity."

THE IRISH CHURCH GENERAL SYNOD meets to-morrow, and will sit, it is expected, for a month or six weeks. Much interest is felt in this meeting among Irish Episcopalians, in consequence of the critical position of the revision controversy. The general opinion seems to be that since the last synod the anti-revision party has on the whole gained strength, but great efforts are being privately made to organise a party of moderate revisionists, whose influence it is hoped may prevail to induce a compromise between the extreme sections, and the closing of a dangerous doctrinal strife.

A CLERGYMAN AND HIS FLOCK.—The Rev. P. Marshall, of St. John the Baptist, Hulme, Manchester, had his annual stormy interview with a large section of his parishioners on Easter Monday, at the vestry meeting. The usual objections were made to the "Romanising" tendencies of the ornate ceremonial which Mr. Marshall and his assistants perform in the church; and the rev. gentleman made the customary reply, namely, that he should go on as heretofore. One of the "Protestant" party remarked that persons who had contributed of their means to the building of the church would now willingly give larger sums to see it taken down.

THE IRISH EDUCATION QUESTION.—The *Dublin Evening Post* states that arrangements will be made for bringing the Irish education question again before Parliament after Easter. The correspondent of the *Pall Mall Gazette* writes that the Roman Catholic hierarchy are unwilling that the session should pass over without a demonstration of their unchanged resolve to maintain an agitation in favour of the denominational system. It is believed that, during the approaching Irish Church Synod, some effort may be made towards effecting a better understanding between Episcopalian Churchmen and the national system of education. It is also thought that, sooner or later, the present Government must take in hand the task of reforming the National Board, and probably must substitute a paid commission of three or five for the present anomalous commission of twenty.

PERSECUTION OF BAPTISTS IN SOUTH RUSSIA.—At the March meeting of the Evangelical Alliance Council, Dr. Blackwood introduced Pastor Oncken, of Hamburg, and made a statement on the subject of the persecution still carried on in the district of Cherson, South Russia. Letters were also read to the council, giving particulars, from which it appears that members of the Orthodox Greek Church had, for professing altered views on the subject of baptism, and for leaving that communion, been heavily fined, beaten, imprisoned, and threatened with banishment to Siberia. A chapel for the use of the Baptists, and towards the erection of which the German churches contributed, had been closed by the Government seal. The subject was carefully considered, and thanks were presented to the Rev. Mr. Oncken for attending this meeting, and supplying information on the subject. The council assured him that their most careful consideration would be given to the case. The matter was then deferred.

THE BURNGREAVE CEMETERY SCANDAL.—A meeting of the Brightside Burial Board was held last week, when the proceedings at the recent official inquiry respecting the clergy and their fees were very fully considered. It may be remembered that the points upon which the board had to decide were whether they would admit the legality of the scale of fees as settled for the cemetery in 1861; whether they would publish the list in the cemetery; and whether they would resume the collection of the fees on behalf of the clergy. Messrs. Rodgers and Thomas have been officially informed by the board's solicitor that the board will affix on some conspicuous part of the burial-ground a table showing the fees and payments in respect of interments in such ground, and will set forth in such table the fees to be paid to the incumbents and sextons under the scale of 1861; but that the board are not disposed to resume the collection of fees on behalf of the incumbents and sextons. Steps will be taken as early as possible to induce the archbishop, by proper representation, to approve of the revised scale of fees passed by a vestry, January 5th, and which scale of fees is now before his grace for his approval. The clergy have now, the board consider, obtained all that they required the board to do to prevent a *mandamus* issuing against them.

RITUALISTS AND THE LAW.—The *Times* of Wednesday, animadverting on the resistance to law shown by the Ritualists, observes—"There is hardly a decision yet given against them which they can be shown to have respected. Mr. Macdonochie was severely reprimanded by the Privy Council for what amounted to an evasion of their orders, and far more flagrant disobedience is every day displayed. The question to be answered is, what authority the Ritualists do respect. For all that can be seen, they have their own theories of what ought to be Church law, and they persistently carry them out in defiance of every constituted authority, whether that of the bishops, or of the Metropolitan, or of the Privy Council. They present the spectacle of absolute lawlessness, or, what is the same thing, of a determination to interpret the law at their own pleasure." In the same paper is a letter by Canon Girdlestone on "The Proposed Ecclesiastical Legislation," which commences thus—"If a man breaks the law by picking my pocket, the process of informing against and convicting him is so simple, quick, inexpensive, and sure, that in ninety-nine cases out of a hundred he is punished

as he deserves. If another man breaks the law by ministering in the Church of England in a way which is as clearly a breach of the law as pocket-picking, and scarcely less dishonest, the process of informing against and convicting him is so complex, slow, costly, and, after all, uncertain, that in ninety-nine cases out of a hundred he is left at liberty to continue to set the law openly and ostentatiously at defiance."

RELIGIOUS TEACHING IN SHEFFIELD WORK-HOUSE.—The Sheffield guardians have discovered a far more excellent and cheaper plan of providing for the religious instruction and consolation of the inmates of the workhouse, than that of paying a chaplain. The denominations have vied with each other in their anxiety to attend to the religious instruction of the paupers, and at the meeting of the board on Wednesday, the gratifying spectacle was witnessed of resolutions of thanks being passed to the town mission, an organisation supported by Independents and Baptists; to the Rev. Dr. Potter, a well-known clergyman of the National Church; and to the Roman Catholic clergy for services gratuitously rendered. In this way the religious difficulty is avoided; all denominations are put on an equal footing; not even a ratepayer's conscience is outraged, and yet the religious teaching of the house is well attended to. So far from suffering for want of a chaplain, the chairman of the board finds as the result of his inquiries, "that there is not a union in England where the spiritual wants of the poor are better attended to." The town missionaries "were commended in very warm terms for their self-denying labours." Dr. Potter "had been very careful and regular in the discharge of his self-imposed duties"; and the thanks of the board were given "to the Catholic clergy for the faithful manner in which they discharged their religious duties to the Roman Catholic inmates." If there could be more of this voluntary effort on behalf of religion, it would be better for the progress of truth in the world.—*Sheffield Independent.*

THE BENNETT DECISION.—RESIGNATION OF DR. BLACKWOOD.—The judgment in the Bennett case, while not satisfactory to the Ritualists, has not ceased to operate in the contrary direction, as indeed was anticipated. There are those among the Evangelical clergy who take decided views as to the extent to which they are morally bound to disavow all complicity with pernicious and deadly error, which, as they deem, has been practically legalised by that judgment, though theologically repudiated. To this cause, mainly, as we learn, is to be ascribed the now announced resignation, by the Rev. Dr. Blackwood, of the valuable living of Middleton Tyas, in the diocese of Ripon. Virtually this step may be considered to have been long since taken, having been intimated, we understand, to the bishop of the diocese immediately after the decision of the Judicial Committee; but while some parochial arrangements were delaying the formal completion of the act, there seemed always the possibility of some chance or change which might obviate the necessity for so serious a step. Dr. Blackwood was appointed to the benefice of Middleton Tyas in the year 1856 by the late Lord Chancellor Cranworth, in recognition of his services as chaplain to the British troops during the Crimean war. Since that period the patronage of the living has been transferred from the Crown to the bishop of the diocese, who will consequently now have the presentation in his gift. We have been unable to learn whether or not Dr. Blackwood intends to give through the press any further statement of his reasons for the course he has adopted; but we may, with confidence in the accuracy of our information, state that, though he declines to enjoy ecclesiastical emolument, and therefore relinquishes his benefice, Dr. Blackwood has not renounced his orders.—*Evangelical Christendom.*

RELIGIOUS LIBERTY IN FRANCE.—We quote the following from *Le Christianisme du XIX^e Siècle*:

Department of the Ain, March 27.—In your last you mention the prefect's decision, withdrawing my authorisation of colportage, which seems to surprise you. These are the facts of the case. 1st.—In July, 1873, complete suppression of all former authorisations to hold public meetings for evangelisation. 2nd.—In October, withdrawal of the authorisation for colportage granted to the evangelist stationed at Belley, and to a porteur of the same town. 3rd.—Oct. Refusal of permission demanded by the pastor of Feruly (national, i.e., recognised by the State) to assemble the scattered Protestants of his flock living at St. Genis and neighbourhood. 4th.—Nov. Refusal of authorisation to three Bible porteurs, without reason assigned; or, in one case, under the pretext that "this pasteur of Feruly has enough of agents, and besides has permitted himself to complain in the newspapers of the intolerance of the administration" (in the affair of St. Genis). 5.—Feb., '74. Withdrawal of the license to sell a pamphlet pointed out to M. Baragnon by the *Univers*, as being written in a hypocritical (*cafard*) and Protestant style. 6th.—Same month. My authorisation of colportage was withdrawn on the ground that it was used to cover abuses, and caused serious inconvenience. I had published a letter in the newspaper of this place, wherein I demonstrate that the Bible is the base of our faith, and that it condemns certain superstitions of Rome. This letter was occasioned by the death of a medical man of the place, who had by will desired to have a pastor at his interment, though he had been born Roman Catholic. We are subjected to other annoyances; for example, the bishop having complained of the circulation of Protestant books, immediately the gendarmerie of the department received strict orders to watch the Protestant minister of Bourg, lest he should sell New Testaments or tracts. At Belley, where the evangelist has long held private meetings, the commissary of police is always at the door, and

takes down the name of each man or woman who enters. Such is the present state of religious liberty in the department of the Ain.

A BURIAL LAW SCANDAL.—The following letter appears in the *Northern Daily Express*:—"Sir,—On Thursday last I was present as an attendant at the funeral of a little boy in Preston New Cemetery. The hour appointed was four p.m., and punctually to time about twenty of us assembled in the chapel belonging to the consecrated side of the cemetery. We waited for nearly half an hour, but no clergyman appeared to do duty at the funeral. The father of the little boy then wished me, as the minister of the church which he attended, to undertake the service. Of course, being a Free Church minister, the English law does not allow me to read a word of the service either in the chapel or yet on the consecrated ground. The coffin was therefore carried silently to the grave and let down. Then the whole group of mourners left the grave side, and gathered together just outside the boundary line of 'consecration'; and with many subdued sounds of amazement, sorrow, and indignation the burial service was read through by myself. The absence of the clergyman whose duty it was to officiate on this occasion will probably be explained by himself. With that, however, I personally have nothing to do. What I have to do is to ask in all seriousness and sadness the following questions:—1. What crime have we Free Church ministers committed that we should be thus silenced as men unworthy of utterance directly we set our foot upon 'consecrated ground' in a graveyard? 2. What kind of English law is it, in justice and fairness between man and man, that prevents bereaved families from choosing their own ministers to officiate at the grave side, and forces them—whether they will or no—to accept the service of a stranger? 3. What kind of English heart is it, in common sympathy for the living and common regret for the dead, that would still beat calmly on at the sight of a company of mourners sundered from the open grave of their dead, at the last solemn hour of the last earthly parting, and compelled to stand off in the distance like the lepers in old Palestine, are the healing words of the service might be permitted to reach their ear? And yet such a group was to be seen—and such a law was working—and such a prejudice of crime lay upon a Free Church minister—not, alas! for the first time by many hundreds in England—at the New Cemetery of Preston on the 26th day of this present month of March.—Yours, &c., ALFRED NORRIS, March 26, 1874."

CATECHISING IN A CHURCH.—The correspondent of a Brighton paper, who signs himself "A Magistrate," and owns to being a Nonconformist, visited a church in West-street on a recent Sunday afternoon. The congregation consisted mainly of children, who were catechised by the priest as follows:—"Centuries ago, when the Church was founded, bishops and priests were given to it with miraculous power, and this order and these gifts have been handed down from generation to generation, so that the priests of the present day are apostolically descended, and with them alone lies the power of ordering and administering the sacraments." Questions followed upon this. "Then, dear children, I must tell you that there was a division, and it was thus—the bishops of Greece refused to be governed, and said, 'We will govern ourselves,' and thus was formed the Greek Church. Presently the Roman Church was formed in the same way, and last of all the English Church. Repeat after me" (and the children repeated), "Is it not sad that there should be these divisions? But still the Church is one. These three are the branches, but the Church is undivided." Q.: "What Church do you belong to?" A.: "The English." Q.: "You would rather not belong to a part but to the whole." A.: "Yes." Q.: "And you pray for the union of these parts, do you not?" A.: "Yes." Q.: "What are the words?" A.: "More especially for the good estate of a Catholic Church." "Yes," and again that all Christians "may hold the faith in the unity of the Spirit." "Then what is your Church?" A.: "The Catholic." "Yes, remember that; always avow that you are Catholic, and of the English branch. Now I must carry you farther. Who are the people that do not choose to join with us and come to our Church?" A.: "Dissenters." "Yes, those who go to meeting, chapel-goers, and the like. Have they any bishops?" A.: "No." "Then they have no priests and of course no sacraments?" A.: "Only the Church." "What Church?" A.: "The Catholic Church." "Divided now but soon to be"—a pause for the words—"made one," said a child of seven, prompted by a sister in dark robes. "Now, who are the Protestants?" "We," said a lad, whose courage was dashed by a sharp contradiction. "No, not at all; we are also Catholics, and the difference between us and the chapel people is that they are the Protestants and we the Catholics, and never let anyone say you are a Protestant, for that is being a Dissenter, and never let anyone take you to a Protestant place of worship, for that is a Dissenting chapel. Now I don't say a word against these people; some are good in their way, but all are in error, and they know not the truth. Don't have anything to do with them, for they go not with us. Where do we pray against schism?" A.: "In the Litany." "Repeat after me. 'From all sedition, privy conspiracy, and rebellion,' &c. Therefore schism is—"rebellion," said another prompted child. "Exactly, that is it; just as a man rebels against the king, so these rebel against the Queen, the throne, the Catholic

Church, the Government, and all that is sacred; and we are taught to pray—what?" "Good Lord, deliver us," said the children. "Yes, from all such Protestants," said the priest.

Religious and Denominational News.

MILTON MOUNT CONGREGATIONAL CHURCH.

This new place of worship, which occupies a site in the upper part of Milton-next-Gravesend, was opened for Divine worship on Tuesday, March 31. The church (of which the Rev. W. Guest, F.G.S., is the pastor) has been erected at a cost of about 5,000^l. In addition to supplying a want of the Congregationalists in the town, the church was projected to accommodate the inmates of the Milton Mount College for Daughters of Congregational Ministers (new numbering about 120), the college being about seven minutes' walk from the church. The edifice, which is constructed from designs by Mr. Sulman, architect, London, is in the thirteenth-century Gothic, and consists of nave and transepts, with galleries, the one over the entrance being set apart for the use of the inmates of the Milton Mount College. The preacher discourses from a large rostrum, and the estimated accommodation is for 750 persons. The edifice is entered by an open porch, over which are the heads of Augustine, Wycliffe, and Luther. At the rear of the church are vestries, &c., a school, and lecture-room, capable of accommodating 240 persons; below this being another large school and class-room.

At the dedication on the morning of the 31st, the Rev. T. W. Aveling, of Kingsland, conducted the first part of the service, and Mr. R. W. Dale, of Birmingham, preached the sermon, selecting his text from passages in the Psalms, the Gospel of St. Matthew, and the Book of Revelation. "I remember the days of old, I meditate on all Thy works, I muse on the work of Thy hand. God is not the God of the dead, but of the living. After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds and people and tongues, stood before the throne, and before the Lamb, clothed with robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb." A collection having been made, the service was concluded with prayer by the Rev. S. Wesley, superintendent Wesleyan minister.

At two o'clock a cold dinner was provided in the lecture-hall, to which about 200 persons sat down, the room being elegantly decorated. The chairman having proposed the health of the Queen, the national anthem was sung. Mr. Guest then referred to the new place of worship opened that morning, which, he said, was greatly needed for the parish of Milton, which outnumbers in population the adjoining one of Gravesend, and which has had no church of the Congregational order. The accommodation required on Sunday for the pupils of the new college could not be obtained in Gravesend, and therefore the responsibility of commencing a new place of worship was undertaken. He had been greatly encouraged by the help he had received. The English Chapel Building Society had advanced a sum of 500^l, without interest, to be paid in ten years; Mr. Morley, the friend of their ministers, had given 200^l, and promised the last 50^l; and friends in the West Riding of Yorkshire, where he had laboured for ten years, had promised 450^l, including 250^l from Sir Titus Salt on 5,000^l being raised. They were making efforts to meet the challenge, and he should be grateful if permitted to complete his life-work in this direction by this movement. Every man ought to be attached to the denomination to which he belonged. Denominationalism was not the essential spirit of religion, but it ought to be the form whereby that invisible spirit was to be advanced in the world. There would always be men attached to other forms of ecclesiastical government, and all honour be upon them. There would always, with the growth of intelligence, freedom, and Christian goodness, be men inclined to pure Congregationalism, and for them they extended their boundaries, and made chapel-building a marked feature of the age. During the last quarter of a century more than twenty new Congregational chapels and congregations had been founded in Kent, and now they added another to the list; and he asked their prayers that there might be in that place a long line of sound, able, and holy ministers, and that not only the sons and daughters of the congregation, but the successive generations of ministers' daughters might there learn to love the principles of their fathers, and to make their lives unselfish and Christ-like.

The Rev. T. Aveling, in proposing a vote of thanks to the preacher of the morning, gave expression to the gratification which he had felt at the occurrences of the day. It was a glorious thing that Mr. Dale should occupy the position he did at Birmingham, as the part he was taking in the greatest question of the day was calculated to benefit not only the rising generation but also those who would follow. He trusted Mr. Dale might be long spared to preach such sermons as that given in the morning, and long to continue in his social position at Birmingham. (Applause.)

Mr. Dale, in responding, referred to the smallness of the debt on the chapel (450^l), which he hoped would be cleared off, and he congratulated Mr. Guest

on having had the joy of completing the work ; on having had the greater joy of erecting that noble institution across the way—Milton Mount College. Something had been said about the work his friend Rogers and he had been engaged in for the last two or three years. Whatever services they might have been permitted to render to great principles during the conflicts of the last few years had been more than repaid to them in the kindness and generosity with which their brethren had interpreted those services ; no doubt they had sometimes been misunderstood by both wise and good men. After making a reference to what was being done in Birmingham to impart religious instruction to children, the rev. speaker said they thought the function of the State was to give secular instruction, and secular instruction only, and the function of the church was to give religious instruction, and religious instruction only. If the State tried to give religious instruction it would probably do it badly, and if the Church tried to give secular instruction it would do it badly. Both should keep to their respective work. Birmingham ladies and gentlemen engaged in business pursuits left their homes several times in the course of the week to impart religious instruction to a large number of children, and he earnestly hoped to see this extended, believing that it would prove a blessing on future generations—a blessing larger and more precious than that conferred by Sunday-schools.

The Rev. Mr. Harsant, on behalf of his brethren who had children at Milton Mount College, expressed his gratitude and delight at the effort made by the friends at Gravesend to secure a suitable place of worship in which the pupils at the college could Sabbath after Sabbath meet. A cordial vote of thanks to the architect was passed and duly acknowledged. The Rev. J. G. Rogers, of Clapham, greatly praised the architect's work, and thought the denomination owed a deep debt of gratitude to Mr. Guest who had laboured so strenuously in their behalf. From his own experience he was quite certain the arrangements in connection with the college and this new chapel could not have fallen into abler hands. As to the work in which Mr. Dale and himself were engaged, they had yet an arduous task before them, and the battle was nothing like over yet. Their chief difficulty in the education controversy was the influence of the priesthood in the rural districts.

Mr. Gould proposed and Mr. Arundel seconded a vote of thanks to the chairman, and the former referred to Mr. Guest's great expenditure of time and money in getting together so much money. Mr. Guest in responding said that he owed much to a generous people. There were two brothers in the room who had contributed no less than 1,000*l.* Dr. Moffat concluded the meeting with a very earnest prayer for the success of the new work.

In the evening the Rev. J. Rogers preached, and the Rev. H. C. Wilson concluded with prayer. The services were continued on Wednesday evening, when Dr. Moffat conducted the devotional parts of the service, and the Rev. J. C. Harrison, chairman of the General Board of Management of Milton Mount College, preached a sermon specially adapted to young people. On Thursday evening another service was held. The Rev. R. T. Verrall, B.A., secretary of the County Association, conducted the devotional part of the service, and the Rev. Morley Punshon preached to a large congregation from the words—"For God hath not given us the spirit of fear ; but of power, and of love, and of a sound mind" (2 Timothy i. 7).

On the first day the very handsome sum of 590*l.* was the product of the collection. Inclusive of the loan of the English Chapel Building Society and the promises, the total sum raised is about 4,800*l.* The cost of the building, with extras, will be somewhat more than 5,000*l.*

THE BUTCHERS' FESTIVAL AT THE METROPOLITAN TABERNACLE.

On Tuesday, March 31st, the eighth annual festival of butchers was held in Mr. Spurgeon's Tabernacle. Early in the afternoon a hundred and fifty journeymen and their wives were entertained at a thoroughly substantial tea in the underground hall, and later on, at half-past five, the whole body of invited guests met with similar generous treatment. This annual meeting is the conception of Mr. Varley, of whom it is said by a daily paper :—

Eight years ago he ventured, by way of cultivating their kindness and confidence, to invite a hundred market journeymen to his house to tea, and thirty responded. Since that time, however, the rev. gentleman has made a host of friends amongst the masters and salesmen themselves, and it has come to this—that, although only thirteen hundred were on the present occasion invited, it was solely because no place can be conveniently obtained that will accommodate more than that number, one great feature being to find them a substantial meal. More than two thousand would gladly have been present if the place would have held them. It was not a congregation brought together by the mere prospect of a neat tea. From all appearance there were not twenty present who were not in a position to provide themselves with teas and dinners to their heart's content, and one required to be present but a very short time to feel quite convinced that leader and followers were equally sincere. It was impossible to gaze on those thirteen hundred attentive faces—thinking at the time of what used to be—with-out feeling that this was indeed a good work.

The sight from the platform, last Tuesday, at the subsequent public meeting was very interesting, the butcher-boys in smocks and blouses being seated side by side with masters and journeymen, whole-

sale and retail salesmen, &c. Mr. Spurgeon opened with a few words, and then a hymn was sung. The Rev. J. W. Meyers then addressed the assembly, which filled the lower part of the Tabernacle, the galleries being reserved for visitors. Mr. Meyer intermixed his address with the singing one or two of the American hymns of Philip Phillips, the chorus being taken up by the audience.

Mr. Spurgeon said he had been asked to say a few words on behalf of the animals with whom the butchers had to deal, that the beasts might be treated more kindly ; but he would not insult them by doing so. Whether they were masters or men, however, he had a word to say to them, and that was that they all needed a change of heart. If Jesus Christ was not in the heart, then the devil was. What would be the use of their trying to teach a pig—one of those with whom they had to deal ? They might take it into the drawing room, feed it from an ivory trough and introduce it to the ladies, but they would find that it would become very uncomfortable, and would want to return to its wallowing in the mire. So it was with the unregenerate human nature of man : he might leave off his bad habits one by one, but nothing but a change of heart could do any good. That work belonged to God, and Mr. Spurgeon, in conclusion, said he hoped they would all become the subjects of that change.

A rapid address was then given by a gentleman who was both a butcher and a preacher, who kept his audience alive with the spirit of common sense which pervaded it, notwithstanding the jocular manner in which the address was delivered. He argued that the Christian was the happiest and healthiest of men, whether they were tinkers, tailors, or butchers. Mr. W. J. Dennis (a butcher), followed in an earnest appeal to those who, being masters or men, would take care that the Lord should be their master.

After a hymn had been sung, a cordial vote of thanks was passed to Mr. Spurgeon and the deacons of the Tabernacle, and to the ladies who had provided the tea, amid much cheering, and then Mr. Varley addressed some cordial words of advice to those present, assuring them on the testimony of twenty-seven years' experience the religion of Christ was the only way to true happiness. Having related more of his own personal experiences, and given several other instances of the value of religion, he concluded his address with a few remarks on the uncertainty of life. "Safe in the arms of Jesus" was sung in a very impressive manner, and the meeting closed with prayer.

SUNDAY SCHOOL CONFERENCES.

The eighteenth annual conference of Sunday-school teachers of Yorkshire was held at Harrogate on Good Friday. There were about five hundred delegates present, representing unions which comprise 18,000 teachers and 121,000 scholars. Early in the morning the proceedings were commenced by a prayer-meeting, at which the Rev. James Parsons delivered a brief address. At the conference in the forenoon the chair was filled by Mr. H. T. Mawson, of Leeds, and a paper was read by Mr. E. Thomas, of Bradford, recommending a more general adoption of the uniform lesson system. At the afternoon sitting the Rev. F. J. Sharr, of Harrogate, presided, and the question discussed was, "How may Sunday-school teachers more effectually aid in the religious instruction of the young ?" The subject was introduced in a paper by Mr. T. J. Cox, who attended as a deputation from the London Sunday-school Union. In the course of his address he said—

The Sunday-school of the future should be more distinctly religious, and teachers must be prepared for additional, and to some extent new, work. Scholars, too, should be trained to religious thought and conduct to a greater extent than hitherto. Teachers must be prepared to conduct week-evening classes for religious instruction much more than heretofore, and thus give to their scholars an opportunity of pursuing the consideration and discussion of Sunday's lesson, and of having personal converse with their teachers. (Hear, hear.) It was most important that the teacher should weekly visit his scholars or receive them at his home, and give to each who might call a kindly welcome. (Hear, hear.) Quiet personal converse with the teacher, or occasional correspondence, might sometimes be the means of doubts being removed from the minds of the scholar, and of his soul being saved. Some teachers seemed as if they never expected spiritual success to their teaching. Scholars should know that they were expected to become Christians—to decide and acknowledge Christ. Those who were under serious impressions should be recognised at once, in order that the impressions might be deepened and strengthened, and that the young disciples might be aided to persevere in the good way. Institutes, provided with magazines, a library, and classes for instruction, especially a Bible-class, should be established and encouraged, so that the young might be prevented from dropping away into the bar and the music-hall. (Hear, hear.) It had been said that a Sunday-school was anything that the teachers liked to make it. Mere signposts, simply pointing the way, would not meet the necessities of the future. (Hear, hear.) Teachers must, like the Master, be ready to lay down their lives in the service, and must not only teach, but do and act. (Hear, hear.) Advocating the establishment of classes for men and women, Mr. Cox instanced the good work done in Birmingham by the Society of Friends in the formation of such classes. The scholars must be so trained in the study of the Scriptures in order that they might pursue the study for themselves through life, and trained with a view to their becoming teachers themselves.

A discussion followed. Mr. John Orde (Keighley) advocated the formation of bands of hope in connection with the schools ; Mr. Chas. Wardelow

(Sheffield) the establishment of such institutions as those suggested by Mr. Cox ; Mr. Johnson (Huddersfield) teachers' and children's week-day services and mothers' classes on Sunday afternoons ; Mr. Crowther (Hull) week-day meetings of teachers and children ; and Mr. T. F. Myers (Bradford) the encouragement of children to visit their teachers' homes. Mr. J. Knott (Sheffield), Mr. G. Scott (Dewsbury), Mr. Bradley (Bradford), and Mr. Geo. Sykes (Halifax) also spoke of the importance and value of personal holiness in teachers. Mr. Lys (Huddersfield) urged the advisability of closer sympathy with their scholars ; winning the hearts of the children, they would be the more readily able to win them to Christ. After some remarks in reply by Mr. Cox, the discussion of the subject closed. In the evening a well-attended public meeting was held in the Wesleyan Chapel, under the presidency of Alderman Barran, of Leeds, when addresses were given by the Rev. E. R. Conder, the Rev. J. S. Withington, Mr. Cox, Mr. Thomas, and others. In the course of his remarks Mr. Conder said that they must neither consider nor expect that the conversion of a child would be the same thing outwardly as the conversion of a grown-up man or of a hardened sinner. No doubt the conversion in its spiritual essence would be the same thing—it was just the turning of the heart towards God ; but it must be different in its manifestation. They must not wonder if the welling-up of the spiritual life in a child differed in its outward aspects from the turning of a life flowing in its full unchecked course to perdition and ruin. (Hear, hear.) Foam and tumult and excitement they must not think to imply conversion. They must necessarily accompany conversion, but the teacher must put into the heart and mind of the child a knowledge of the Saviour. Humbly and patiently he must seek to lay the foundations of knowledge, the essential conditions of all true piety and Christian life. (Hear, hear.) Mr. Cox furnished an interesting account of the work of the Sunday-school Union at home and abroad, stating that through its agency some 3,000,000 of its publications had been circulated. During the last year the hearts of the committee had been gladdened by the knowledge that 9,200 young people from the Sunday-schools had been added to the Christian churches. The Rev. J. Swann Withington said that upon moral training, which, after all, was the real work of the teacher, depended the well-being, the health, and the very existence of all civilised nations. There could be no proper moral training unless, among other things, the children were taught obedience to properly constituted authority—unquestioning obedience ; and there could be no proper training unless they were taught the hearty appreciation and the love of truth for its own sake, the consecration of truth, the pursuit of truth, scientific and religious truth, wherever it might lead.

On Good Friday also the Midland Counties Triennial Conference of Nonconformist Sunday-school teachers for the Eastern division was held at Derby. The morning conference was held in St. Mary's-gate Chapel, under the presidency of Mr. J. S. Wright, of Birmingham. Mr. F. J. Hartley (deputation from the Sunday-school Union, London) read a paper on "The Church and the Sunday-school," and the Rev. A. M. Butler, of Riddings (late of Ipswich) on "The Early Conversion of Christians." The reading of the papers was followed by an animated discussion, after which dinner was held in the Co-operative Hall, Albert-street. The afternoon conference took place in the same chapel, Mr. J. S. Wright, of Birmingham, again presiding, when Mr. John Rodgers, of Nottingham, read a paper on "How to adapt the Sunday-schools to the wants of the day." There was also a ladies' conference held at half-past two o'clock in the afternoon, in Victoria-street School-room, which was presided over by Mrs. Wilshire, wife of the pastor of St. Mary's-gate Chapel.—Mrs. Ryder, of Nottingham, read a paper on "Teaching ; what it costs" ; and Mrs. Ewing, of Leicester, on "The bearing of Sunday-school work upon certain social and religious influences affecting the young." None but ladies were admitted to the conference. A public meeting was held in St. Mary's-gate Chapel, at half-past six in the evening, which was presided over by Mr. S. Plimsoll, M.P. for Derby, who, in the course of his remarks, said he had been a Sunday-school teacher many years, although he was not one now, and it appeared to him that the work was one of the highest possible importance. Carnivals and Bartholomew fairs had been abolished, although but a few years ago they were typical of all England. This was generally ascribed to the growth of civilisation. He attributed the change mainly to the work of Sunday-schools, which had been in operation during the past century. It was the highest and noblest endeavour to which a human being could put his hand, and those who turned many to righteousness should shine as the stars for ever and ever. Addresses were delivered by the Rev. W. Evans, of Leicester, on "The teacher's aim and motive" ; by Mr. F. J. Hartley, of London, on "Sunday-school success ; and how to secure it" ; by the Rev. W. Crosbie, of Derby, on "Spiritual power" ; and by the Rev. J. Wilshire, of Derby, on "Results ; who are responsible for them ?" Special trains ran to the conference from Nottingham, Leicester, and other towns.

THE REV. W. BOLTON, M.A., of Cheshunt College, has accepted an invitation to become the

pastor of the Newton Congregational Chapel, Leeds, and enters upon his labours this month.

The Rev. Edward Price, having resigned the pastorate of the church at Coverdale Chapel, Limehouse, has accepted a unanimous invitation from the church at Hounslow.

THE REV. WILLIAM GILL having resigned the pastorate of the church at Robert-street, Grosvenor-square, a farewell meeting was held in the schoolroom on Wednesday last. An elegantly wrought silver doublet stand was presented to Mr. Gill by the church, and a massive ornamental silver paper-knife was presented to Mrs. Gill by the Dorcas Society, with general expressions of affectionate regret at their leaving.

A FLOATING CHURCH.—The Italian correspondent of *Evangelical Christendom* hears that "a floating church has been built in the United States, and is on its way to the leading ports of France and Italy; 500 or 600 persons can be accommodated in the church. Several ministers are on board to preach the Gospel to all comers, and doubtless Testaments and tracts will be distributed largely."

BOXMOOR.—On Easter Monday the Rev. J. W. Thomas was welcomed to the pastorate of the Baptist Church at Boxmoor John Marnham, Esq., presided. The Rev. G. Rogers, of the Metropolitan Tabernacle, gave the charge, and the Rev. H. C. Leonard, M.A., the late pastor, the Rev. T. Foston, of Hemel Hempstead, and the pastor delivered addresses. A large public tea and a sermon by the Rev. H. C. Leonard, M.A., preceded the service.

LEEDS.—A daily meeting for united prayer has been carried on during the past week at Leeds. The *Leeds Mercury* says:—"The attendance was encouraging, and a very earnest spirit prevailed. Persons unable to stay the whole hour were invited to attend for part of the time. Many working men and others, availing themselves of this provision, gave up part of their dinner hour to be present. Arrangements have been made for several church-meetings at which deputations appointed by the ministers will give information as to the present movement in the north."

MANCHESTER.—On Saturday afternoon the memorial stone of a new chapel and schoolroom for the Welsh Calvinistic Methodists was laid at the corner of Lloyd-street and Moss-lane East. The building is designed to meet the requirements of the congregation of Welsh Calvinistic Methodists who for upwards of twenty years have been worshipping in the chapel in Grosvenor-square, into which they removed upon quitting their previous place of worship in Cooper-street. To meet the cost of erecting and furnishing the building the sum of 2,400*l.* has been realised by the sale of the old chapel and premises, and about 3,600*l.* has been received in promises and subscriptions, the promises being payable in five years time. A balance of about 3,000*l.* is thus left still unprovided for. The design is in the early pointed Gothic style.

APPRENTICESHIP SOCIETY.—The half-yearly election of the "Society for Assisting to Apprentice the Children of Dissenting Ministers" was held at 18, South-street, Finsbury, on Tuesday, March 31, 1874, when the Rev. E. Manneing took the chair. Prayer was offered by the Rev. G. Wilkins. The poll was opened at twelve o'clock, and closed at one, when the eight candidates at the head of the list, whose names were given in our last number, were declared duly elected to the benefit of the institution. Reference was made to the recent death of the Rev. Thomas Binney, who was one of the society's earliest supporters, and a suitable resolution thereon was adopted. Letters were read by the Rev. I. Vale Mummery, hon. sec., which showed the important services rendered by the society to the children of our ministers, at an important period of their life. The business of the day was concluded by a vote of thanks to the chairman and to the gentlemen who had kindly assisted in conducting the election.

HENLEY-ON-THAMES.—On Tuesday evening, 31st March, the Rev. J. Jackson Goadby was publicly recognised as the minister of the Congregational Chapel in this town. There was a good attendance. After prayer by the Rev. C. Goward, of Reading, the chairman, Rev. A. Johnson, of Upton, opened the meeting. Rev. A. Hannay, Secretary of the Congregational Union of England and Wales, gave an excellent address on "Congregationalism." Rev. J. F. Stevenson, LL.B., of Reading, spoke admirably on "The Christian Ministry," showing that it was neither a priesthood nor a caste; but that ministers were pastors, or shepherds; presbyters, or elders; bishops, or overseers. Rev. Johnson Barker, LL.B., of New College Chapel, London, bore emphatic testimony to the character and worth of his old friend and former neighbour, Mr. Jackson Goadby. Mr. Goadby then gave a brief personal statement and a sketch of some of his predecessors. Revs. J. Gooby and J. Jeffries welcomed Mr. Jackson Goadby into the neighbourhood. This most interesting service, which lasted three hours, was brought to a close by some valuable counsels to the church and congregation, on the "Relation of People and Minister," by Rev. J. P. Allen, M.A., of Gloucester.

HIGHER BROUGHTON.—On Sunday evening, the 29th February, the Rev. Joseph Muncaster preached his farewell sermon in the Congregational Church in this place, at the close of a pastorate of more than twenty years' duration. The reverend gentleman addressed a large congregation (many of whom came from distant places at which they now reside) from the text, "Jesus Christ, the same yesterday, and to-day, and for ever." On Monday evening a valedictory tea-party, very numerously attended, was held in the schoolroom, and presided over by

the Rev. Dr. McKerrow, the oldest Nonconformist minister in Manchester. After the reading of various letters from ministers who were unavoidably absent, expressing their high esteem for, and regret at losing, a brother who had proved himself in labours so abundant, the chairman, in an interesting speech, gave utterance to his sentiments of sympathy and esteem at the loss of Mr. Muncaster. The following presentations were then made in token of the love and esteem entertained towards Mr. Muncaster and his family by his congregation and friends. To Mr. Muncaster a handsome photographic album, containing the cartes de visite of his friends, and an illuminated address expressive of their high appreciation of his lengthened and diversified labours, and of their warm personal attachment; also a purse of gold, which, inclusive of contributions from other churches, and promised donations not yet received, will, it is hoped, amount to 300*l.* To Mrs. Muncaster a chaste and valuable silver-plated tea and coffee service; and to Miss Muncaster a handsome workbox from the members of her adult Bible-class. Addresses were then delivered by the Revs. J. Rawlinson, D. A. Forde, D. Jones Hamer, J. Carter, and other friends. The meeting was concluded with the benediction.

BRIGG, LINCOLNSHIRE.—The Congregational Chapel, Brigg, after being closed six months for extensive alterations, including the erection of a new front and new ceiling, the repewing of the body of the chapel, the provision of a new heating apparatus, &c., has been reopened under very favourable circumstances. On Friday, March 20, a devotional meeting was held in the chapel, conducted by the pastor. On Sunday, March 22, two sermons were preached by the Rev. W. F. Clarkson, B.A., of Lincoln. On Sunday, March 29, two sermons were preached by the Rev. M. Lloyd, of Seyton, and the last of the special services was held on Tuesday, March 31, when the Rev. H. J. Wonnacott, of Albion Chapel, Hull, preached. The attendance at all the services was exceedingly good, and the total amount realised by collections was close upon 30*l.* On Monday, the 23rd, Tuesday, 24th, and Wednesday, 25th March, a bazaar for the sale of various useful and fancy articles, contributed by members of the congregation and their friends, was held in the Corn Exchange, Brigg. On the last of these days a tea-meeting and promenade concert took place in the same building. The hall was comfortably filled each evening of the bazaar, and on the last night was crowded. The net profits arising out of the sale of goods and the tickets for the tea amounted to 200*l.* It is expected that the total cost of the chapel alterations will be nearly 600*l.*, towards which about 530*l.* has now been raised.

ARUNDEL-SQUARE CHAPEL, BARNSBURY.—The recognition of the Rev. William Shillito, late of Sunderland, the newly-appointed minister of Arundel-square Congregational Chapel, took place on Wednesday evening, under the presidency of the Rev. Dr. Allon. After the singing of a hymn, and a short service performed by the Rev. H. H. Stewart, the Chairman, in welcoming Mr. Shillito to Islington, spoke with much feeling and impressiveness on the duties and responsibilities of the Christian ministry. His brethren and himself cordially received Mr. Shillito as a friend and helper—one who was no novice in pastoral work in town populations, but who knew well what was devolved upon him. Mr. W. H. Groser, one of the deacons, made a short statement of the circumstances under which the invitation had been given; and Mr. Shillito briefly detailed the reasons which had led him to accept the call of the church at Barnsbury, after more than ten years of pastoral labour at Sunderland. The Rev. Joseph Shillito, of Birmingham, brother of the pastor, then offered an earnest prayer on his behalf, and that of his new flock. The Rev. Mr. Sanders, late of Sunderland, bore testimony to the worth and character of his late fellow-labourer, and earnest addresses followed by the Revs. Paxton Hood, J. Morgan, C. Brake, and J. Spensley; the Rev. Alex. Hannay, and the Rev. J. Farren, of Bermondsey, formerly a member of Mr. Shillito's church. Letters, expressive of fraternal sympathy, and regretting unavoidable absence, were received from the Revs. Dr. Raleigh, Dr. Edmond, Dr. Parker, H. Simon, F. Tucker, J. P. Gledstone, and other ministerial friends.

A NATIVE MISSION IN INDIA.—The *Friend of India* says:—"The foundation of the future Church of India has been laid. This is the hopeful story. Last year Baboo Mothura Nath Bose, B.A., who had for several years been a teacher in the London Mission Institution at Bhowanipore, and had borne a very high Christian character, felt himself called on to go forth to preach the Gospel, and resolved to devote himself to that work. He was anxious, however, if possible, to work independently of any existing missionary body, and Mr. S. C. Mookerjea at once agreed to undertake his support. The mission is not to be understood as antagonistic to other missions, though independent of them; nor is it a Bengal effort in opposition to European work; it is to be, as Mookerjea puts it, 'catholic and cosmopolitan.' A leading characteristic of the mission will be that the missionary is in non-essentials to conform as much as possible to Hindoo manners and customs, and that he and his assistants are to have simply subsistence allowance. He began work in January last in the district of Furreedpore, where the ryots of some villages had been said to desire the presence of a missionary; and he has been much encouraged by the reception given to him. It was at first intended that he should be ordained before leaving Calcutta, but

arrangements could not be made at the time. He returned to Calcutta about ten days ago, and arrangements were being made for his being ordained by ministers of various denominations. The ordination took place on the 2nd of March, in the Free Church, Cornwallis-square, of which Mothura Baboo was a deacon. The Rev. S. C. Ghose read a portion of Scripture in Bengalee, and prayed, the Rev. Mr. Robertson preached on John i. 43—51, and gave a short account of the steps that had led to the ordination, the Rev. J. P. Ashton (London Missionary Society) offered the ordination prayer, and eleven ministers joined in laying on hands."

UPPER HOLLOWAY.—On Tuesday week the Rev. J. R. Wood, late of Bristol, was recognised as the pastor of Upper Holloway Chapel, the first built under the auspices of the London Baptist Association. The chapel was opened in September, 1869, the Rev. S. H. Booth, then of Birkenhead, having been appointed minister. Mr. Booth soon gathered around him a large congregation; a church was formed, a Sunday-school established, and ere the first year had closed a noble lecture and schoolroom had been erected. Last year, however, the pastor's health having broken down, he was compelled, much to the regret of an affectionate people, to surrender his charge for a less anxious pastorate, which he found at Roehampton. The Rev. J. R. Wood received a cordial invitation to succeed Mr. Booth, which he accepted, and has been occupying the pulpit for a few Sundays. The recognition service was presided over by the Rev. F. Tucker, B.A., of Camden-road. Mr. Stoneman stated the reasons which had led the church to give Mr. Wood a hearty invitation to the pastorate, and the new minister thanked the meeting for their kind welcome, and referred to his six years' pastorate in Bristol, and the reasons which induced him to accept the Holloway invitation. A full and interesting letter was read from the Rev. S. H. Booth, congratulating his former charge on their choice, and offering much friendly counsel to the officers, church, and congregation, who would, he hoped, zealously support their new minister, and be "steadfast, unmoveable, always abounding in the work of the Lord." After reading this letter the chairman said a few kind words, and was followed by the Rev. Richard Glover, who spoke in warmest terms of the work of Mr. Wood in Bristol, and of the regret of all who knew him that the consideration of health had led him to seek another climate. The Rev. Dr. Angus spoke in kindest terms of his former student, in whose settlement at Upper Holloway and prospects of usefulness he unfeignedly rejoiced. He dwelt on the progress of the Baptist denomination in London during the last forty years, and argued that while the past could only be reviewed with thankfulness, the future must be regarded with hope. The Revs. Dr. Culross and T. V. Tymms also addressed the meeting.

A CONVERTED BRAHMIN IN A LONDON PULPIT.—In the course of his Eastertide wanderings, the "Broad Church Clergyman" who has been writing in the *Daily News*, paid a visit to the Kensington Presbyterian Church (the Rev. A. Saphir's), and heard a sermon by the Rev. Narayan Sheshadri, who was clad in his Oriental dress, and altogether presented a most picturesque appearance as he cast his light piercing eye over the vast congregation assembled to hear him. "Taking his text from Psa. lxxii. 15, 'He shall live,' the preacher detailed in nervous and fluent English, our interest in the death, resurrection, ascension, and intercession of Christ. One scarcely detected more of a foreign accent than in the words of the pastor of the church who had conducted the devotions, and who himself, I believe, is a converted Jew. In special reference to the subject of the morning, he said there was a time when he who then spoke belonged to the class of Brahmins. He quoted a sentence in Sanscrit—'to give an idea of the sound of the most polished language in the world.' The gist of this quotation was that the Brahmins had dethroned the Creator, and put themselves in His place. He himself had claimed and received Divine honours, and had seen believers greedily drink the water in which his feet had been washed. But he had been 'emptied of Hindooism.' This creed dealt largely in the marvellous; for instance, it is said that one great saint drank up all the oceans in three sips, and was afterwards seated among the constellations on account of his feat. By this and similar strains on his credulity, 'a grand doubt was gradually insinuated in the preacher's mind.' But, he continued, there was a philosophic as well as popular form of Hindooism. These were atheistical and theistical forms, the latter having as many advocates in this country, in Germany, and in the United States, as it had in India. He dwelt at length on the pantheistic notion of Brahm, which ignored man's responsibility. Man's sins, in fact, became God's sins; and gradually the preacher had become convinced that this was blasphemy. He was referred to the Christian Scriptures by Bishop Wilson; and by these, and Keith's book on prophecy, he was convinced that the Bible was no cunningly-devised fable, but God's Book of Truth. In a subsequent study of the Epistle to the Romans, he found all his doubts solved by faith in a crucified Saviour. Master minds in India, Greece, and Rome had blundered where these simple Christian writers had found the truth. On September 13, 1843, he embraced the Christian faith. He had to give up father, mother, and three sisters. Such is the condition of Brahminical society that a man must quit all former society when converted. But he realised the promise of

Christ—"He that forsaketh all for Christ should gain an hundredfold." This was abundantly realised in his own experience; and he felt, on returning home to India, that he could carry with him a new and convincing kind of evidence. He had been labouring for the last ten years in a rural portion of the Deccan, and knowing the peculiarities of his people, he could speak more successfully to them than a foreigner. The network of railways and electric telegraphs in India were pressing on the good work of spreading the knowledge of the Lord. The preacher detailed *seriatim* his experience at different stations where the work, both religious and educational, had been successful. The books were provided by the Christian Vernacular Society, in fourteen or fifteen different languages, and his heart's desire was that the millions of India might be evangelised. This was, he said, the best way of making India loyal. India's only hope was in the direction of Christianity. Sociologists were trying their methods, and he heartily wished them well, but he knew that they would not civilise his countrymen; nothing would do this but the Gospel of Christ. He then briefly detailed a plan he had formed for making a model Christian village in India, where sanitary regulations should be based on the maxim that 'cleanliness is next to godliness,' and the patriarchal customs which led to overcrowding and immorality should be abolished. Even the Mahometan authorities had looked favourably on the scheme and given land for the village, which was to be named 'Bethel—the House of God.' A church, manse, and industrial sheds were to form portions of the scheme. Medical schools, wells, planting, and irrigation were also details under contemplation. With an eloquent picture of the different features of this idea, and denial of the assertion that missionary work in India was a failure, he concluded a most characteristic and practical sermon. Finally, removing his white turban, he offered up an equally impressive prayer on behalf of Christian missions, and concluded with the Benediction, which he pronounced with uplifted hands."

Correspondence.

THE NEW SUPPLEMENTARY HYMN-BOOK.

To the Editor of the Nonconformist.

DEAR SIR.—May I be permitted to make a few remarks in your paper on the hymnal recently compiled under the auspices of the Congregational Union as a supplement to the New Congregational Hymn-book. On my first perusal of the work I was much pleased with the Catholicity of its compilers in inserting, side by side, the hymns of almost every Church. A few years ago such a course would have met with little sympathy; but those days, thank God, are past, and all around us are men of every denomination who, by their words and lives, proclaim their adhesion to the truth that "One is our Master, and all we are brothers." In the remarks I feel constrained to make, therefore, I trust it will not be thought by any that I am in any way prejudiced against the collection recently issued; my letter is written in the hope that the spirit of charity, which thinketh evil of no man, may ever increase to the utter confusion of all that is narrow-minded or bigoted.

In looking over the hymns I noticed several, marked by an asterisk, in which the original has been greatly altered. James Montgomery used to call such treatment the peculiar cross of hymn-writers, and John Wesley bitterly complained of the dishonesty of the practice. While regretting that the compilers have taken this liberty of alteration, criticism on the point is, in a great measure, disarmed by the note at the commencement of the book:—"In the hymns marked with an asterisk the original has been altered." How far these alterations are for the better must be left to the reader's own judgment. Suffice it to say that, for my own part, I do not think such interference with an author's text is at all warranted, but that the hymns should in all cases have been printed as their writers left them, and that if not considered suitable in their entirety, or not deemed "orthodox"—and where doctors disagree who is to decide?—should have been omitted altogether. Out of two hundred and eighty-one hymns no less than sixty-seven are asterisked as altered! Surely, Sir, this is hymn-buccaneering (! ! !); certainly 24 per cent. is a rather high rate. What was my surprise, however, to find among the abbreviated hymns some of Charles Wesley's! Verily, it speaks volumes for the boldness of the men who, in the face of the preface to the Wesley Hymn-book, have dared to alter three out of the seven of his hymns which are inserted. But, as I have remarked, criticism is, by the note appended, in a great degree disarmed; and beyond a renewed expression of regret that such a course should have been pursued, I will say no more on that point. Naturally any reader would take it for granted that the hymns unmarked stand in their pristine form. Such, however, is not the case; some of those which have no asterisk affixed have been tampered with. It would be interesting to know in what the compilers think "alteration" of a hymn consists, and on what principle they have marked some and left others unmarked. Does "alteration" (I would rather say mutilation) only consist in complete disfigurement

so that the hand of the author is nowhere recognisable, or does it not also consist in the substitution of a single phrase or the omission of a single verse? In my opinion the latter is the true definition. Were anyone to paint a tree or a stone out of a picture, would the perpetrator of such an outrage dare to produce the painting as the *unaltered* work of the artist? Certainly not; and if this be true of painting, it is, or ought to be, equally true of her twin sister poetry. Yet in this hymnal I find the compilers have altered phrases in this hymn, and omitted verses in that, and still print them as the unaltered creations of their respective authors! In using these words, I feel I am not over-stating the case, for I hold that since the compilers have noted that hymns bearing an asterisk are altered, it stands to common sense that those without any such distinguishing mark are presented as unaltered in any way.

To prove my statements, I will, with your permission, cite three instances which I have noted. Doubtless this number might be multiplied, but not having time to go through every hymn, I satisfy myself with these three cases, since two witnesses would have been quite sufficient to prove my charge.

In hymn 1,159, commencing, "Dismiss me not Thy service, Lord," by the late T. T. Lynch, the compilers have completely marred the beauty of the hymn by the omission of two verses which not only sustain the idea the writer evidently had in view, but which also are by no means unimportant links in the chain of thought it suggests. In the last verse of hymn 1,099—"Love me, O Lord, forgivingly" (by the same writer), I find the words, "This fearful striving let it cease," in place of "This striving weather let it cease," an alteration which, in my opinion, is certainly no improvement. In the preceding verses the author has likened sins to the gathering of black clouds, and the third verse concludes with a prayer for the dispersion of the clouds. How beautifully the simile is borne out by the words as they stand in the original, cannot, methinks, but be acknowledged by everyone:—

This striving weather, let it cease;
Then fervent fruitful days
Shall yield both promise and increase,
And make my growth Thy praise!

The last instance I shall quote is the processional hymn by Dean Alford, No. 1,165; when I say that in this hymn three verses were omitted altogether, and that in the five verses given there are no fewer than seven alterations, it seems to me my case is proved. I may add, these instances have not been sought for, but have been picked haphazard.

Apologising for thus trespassing on your space,
I am, Sir, yours faithfully,
S. D. L.

Manchester, March 30, 1874.

THE EDUCATION ACT.

NORWICH SCHOOL BOARD.—The election for a new school board for this city took place on Tuesday last week, and the result was announced on Wednesday. The new board will consist of five Churchmen, six Nonconformists, one Roman Catholic priest, and one Secularist. Mr. J. H. Tillett, the late unsuccessful Liberal candidate for the representation of Norwich, was returned at the head of the poll by a very large majority. Amongst his colleagues are Mr. J. H. Dowson, Rev. G. Gould, Mr. C. J. Bunting, and Mr. H. Birkbeck. The Catholic priest stood third on the list, and the Rev. E. A. Hillyard, a Ritualist, sixth. 107,890 votes were recorded; 47,736 were given to the Conservative candidates, and 60,154 to the Liberals. The *Norfolk News* says:—"The result is that three of the Church list and one of the three Liberal undenominationalists have failed; and that eight Liberals and five Conservatives are returned—a decisive victory for the nonsectarian party."

SCHOOL FEES.—At a meeting of the Bradford School Board on Thursday, a long and warm discussion took place on a recommendation made by the school management committee for a reduction in the rate of fees charged at the board schools. Mr. Hanson moved the resolution on the ground that the fees at present paid in board schools were higher than those charged at denominational schools in the town. The resolution was supported by the undenominational party, and opposed by the Churchmen and Catholics. Ultimately it was carried by eight votes to six. Afterwards, on the motion of Mr. Taylor, it was resolved to submit a case involving the legality of a resolution of the school attendance committee in reference to the remission of fees to a board school to the legal adviser of the board, and if necessary to counsel.

EDUCATION CODE.—The Code of Regulations for 1874, issued by the Education Committee of the Privy Council, contains a few new provisions. They delay for a year the abandonment of the two lower standards for children above certain ages; make the music shilling a specific addition to the grant, instead of a deduction, if singing were not taught; extend the half-time system to girls by substituting the word "scholars" for "boys"; banish the metric system from the higher standards, and determine in October next the granting of third-class certificates, while offering them on easier conditions, and to women five years younger than men; and if there are any teachers who were

working on their own account when they ought to have been in school or instructing their pupil teachers, their privileges are curtailed. On the whole the conditions of the code are made a little easier for schools and teachers.

THE NEW MINUTE AND BOARD OF GUARDIANS.—A new Minute of the Lords of the Committee of Privy Council on Education has been adopted, relating to the new duties of boards of guardians, under the Supplementary Education Act of last session. The Act provides in effect that in a district where there is no school board, it shall be a reasonable excuse for the non-attendance of an out-door pauper's child at school, that it has "reached such standard of education as may from time to time be fixed for the purpose of this Act," and Mr. Forster, as Education Minister, in a Minute of the Committee of Council last December, fixed the "fifth standard." That was very well. The pauper's child who could pass in the fifth standard of examination might safely be allowed to go out into the world and earn something; for he would bear a certificate to the effect that he could read an ordinary paragraph in a newspaper, and write out such a paragraph fairly correct from dictation, and "cipher" up to "practice and bills of parcels." But this is a great deal too much for the Duke of Richmond and Lord Sandon, and they have set to work and cancelled Mr. Forster's Minute, and "fixed for the purpose of the Act" the "third standard," whereby if a child can read a short paragraph in a reading-book next above an elementary reading-book, and write one sentence from the same book slowly dictated, and work long division, and the compound money rules, he ceases to be under the protection of the Elementary Education Act, 1873, and the guardians are no longer to pay his fees or to require that he attend school.—*Sheffield Independent*.

PAYMENT FOR RETURNS.—The Ipswich School Board have had before them the oft-debated question of payment to teachers in voluntary schools for making returns of attendance to the school board. By a curious eccentricity of voting both the resolution in favour of payment and that against were lost. It is well that the board should have time to reconsider the point. The Act of Parliament makes it obligatory upon all schools receiving the Government grant to supply the school board with returns or to furnish the school board officers with the means of making the returns. It is quite plain that the Legislature did not contemplate payment by the boards for these returns, and it is exceedingly doubtful whether the auditor would pass an item in the school board accounts for such a purpose. The Ipswich Board should look into this question before coming to a decision. As a matter of practice we can assure them that school boards are everywhere getting these returns, and there is scarcely a board in England paying for them.—*School Board Chronicle*.

A MINISTER OF EDUCATION.—The London correspondent of the *Leeds Mercury* writes:—"I am assured that the Cabinet has under discussion the often-projected appointment of a Minister of Education, who shall have charge of all matters pertaining to education—scientific, artistic, or scholastic, and who shall assume the powers of the Endowed Schools Commissioners, which come to an end this year."

THE NEW EDUCATION BILLS.

The following is a copy of the bill brought in by Mr. Dixon, Mr. Mundella, Sir John Lubbock, Mr. Trevelyan, and Mr. Melly, in favour of universal school boards and compulsory attendance:—

A Bill to amend the Elementary Education Act, 1870, by making obligatory the formation of School Boards, and the enactment of Compulsory Attendance Byelaws in England and Wales.

Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

Construction and Short Titles.

1. This Act shall be construed as one Act with the Elementary Education Act, 1870 (in this Act referred to as the principal Act), and with the Elementary Education Act, 1873 (which two Acts are in this Act referred to as the former Acts); and the expression "this Act" in either of the former Acts shall include the present Act; and this Act may be cited as the Elementary Education Act, 1874; and this Act and the former Acts may be cited together as the Elementary Education Acts, 1870 to 1874.

School Boards.

2. For every school board district where a school board has not been formed before the passing of this Act, or is not formed within six months after the passing of this Act, the Education Department shall, on the expiration of that period of six months, cause a school board to be formed.

Nothing in this Act shall affect the powers of the Education Department under the former Acts in relation to the formation of united school districts.

Attendance at School.

3. Every school board shall, subject and according to the restrictions and provisions of section seventy-four of the principal Act, make byelaws requiring parents of children to cause them to attend school, and determining the time of attendance, and imposing penalties for breach thereof, and shall submit the same for the approval of the Education Department.

If a school board formed before the passing of this Act, and not having at the passing of this Act byelaws in force for the purposes aforesaid, do not within three months after the passing of this Act, and if a school board formed after the passing of this Act do not within three months after its formation, make and submit for approval byelaws for the purposes aforesaid, the

board shall be deemed to be in default, and the Education Department may proceed accordingly.

Byelaws of a school board revoking or altering byelaws made by that board for the purposes aforesaid, shall not have effect unless and until some new or altered byelaws of that board for the purposes aforesaid have come into operation.

On the motion for the second reading of this bill Mr. J. G. Talbot will move as an amendment, "That the House could not entertain the question of the universal establishment of board schools until the repeal of the 14th section of the Elementary Act of 1870, and until such boards were empowered to contribute to the support of voluntary schools if it seemed to them desirable."

The following is a copy of the bill in favour of the repeal of the 25th Clause of the Education Act, brought in by Mr. Richard, Sir Thomas Bazley, Mr. Morley, Mr. McArthur, and Sir H. Havelock:—

A Bill to repeal the 25th Clause of the Elementary Education Act, 1870.

Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

1. From and after the passing of this Act, section twenty-five of the Act passed in the thirty-third and thirty-fourth years of the reign of Her present Majesty, chapter seventy-five, entitled "An Act to Provide for Public Elementary Education in England and Wales," together with the words "or payment" in sub-section three of section seventy-four of the same Act shall be repealed; and no payments shall be made by school boards from and after the passing of this Act under or by virtue of either of the said sections, or under or by virtue of any byelaws made in pursuance of either of the said sections.

FOREIGN MISCELLANY.

The Russian Government will shortly begin to work the coalfields of Saghalin by convicts.

The Czar, two of his sons, and Prince Gortchakov are expected at Berlin on the 3rd of May.

The Cape mail has brought news of the trial of Langalealele, the native chief alleged to be the cause of the late rebellion at Natal. He was convicted and sentenced to banishment.

M. THIERS AND THE NATIONAL ASSEMBLY.—In reply to some deputies who waited upon him a few days ago, M. Thiers declared that it was now the duty of all parties to call for the dissolution of the Assembly. Marshal MacMahon and his Ministers, added M. Thiers, must bow to the national will which wished to be consulted upon the men and the measures by which it was to be governed.

FEMALE SUFFRAGE IN AMERICA.—In Michigan and in Iowa, one branch of the State Legislature in each case has passed an amendment to the State Constitution providing for female suffrage. In the Michigan House the vote was 56 to 39, and in the Iowa Senate it lacked but one of being unanimous. A similar female suffrage amendment has passed the Lower House of the Rhode Island Legislature by a vote of 44 to 17.

SWEDEN AND INTERNATIONAL ARBITRATION.—In the second chamber of the Swedish Riddagdag on the 21st ult., an address to the King was voted by seventy-one to sixty-four votes, praying that His Majesty would, in the form and under the circumstances he might think fit, make his best efforts to get established a court of arbitration, either permanent or composed for each contingent occasion, to settle rising disputes between the nations. The proposer was a peasant named Jonas Jonasson, and the address was opposed by the Minister of Foreign Affairs, Count Björnstierna, and by several members of note, but was eventually carried.

THE JERUSALEM VIADUCT.—In one of his descriptive letters to the *Times* from Jaffa, Mr. Thos. Cook says that the Sultan has granted a firman authorising the restoration of the aqueduct from Solomon's Pools to Jerusalem, and, as of old, water from the "sealed fountain" near the famous pools is to be conveyed copiously into the City of the Great King. "I was told that the Greek, Latin, and other religious corporations are to bear a proportion of the rumoured 20,000l. required to complete this great work. Rumour attributes half the amount to the liberality of the distinguished Baroness Burdett-Coutta."

THE PROPOSED SECOND CHAMBER IN FRANCE.—At the reopening of the Assembly, the Government will bring forward the bill relative to the formation of an Upper Chamber. The measure will provide that the President who may be elected shall succeed to the presidency of the Republic in the event of that post becoming vacant. It is said that the Government will ask the Assembly to discuss the bill as soon as possible. The *Moniteur* states that a certain number of Legitimists persist in their intention to bring the Monarchical question forward as soon as the Assembly meets. It, moreover, mentions a rumour that the Comte de Chambord himself has decided to take matters in hand and give them a direct personal impetus.

MR. SUMNER'S SUCCESSOR.—The New York papers state unusual interest was felt in the balloting which was going on in the Massachusetts Legislature for the successor of Mr. Sumner in the United States Senate. The result of the joint ballot of both Houses of the Legislature on the 24th March was as follows:—Mr. Dawes, 87; Judge Hoar, 82; Mr. Curtis, 74; Mr. C. T. Adams, 13; General Banks, 5; scattering, 20. Mr. Dawes's prospects are said to be impaired by General Butler's friendship. The *Tribune* says:—"Between

Mr. Dawes and Judge Hoar the latter's chances are considered the best, but the probabilities favour a compromise candidate, who may be Speaker Sanford, General Banks, Charles Francis Adams, or someone not yet known."

PERSIA.—A letter from Bushire, dated Feb. 21, says the rain has been so excessive as to damage the roofs of most of the houses in Teheran. It was currently reported that the Shah, having heard of the constant robberies and depredations committed in the province of Fars, whereby merchants have immensely suffered, has determined to proceed to Shiraz in order to put things to rights. "This proves," says this correspondent, "that His Majesty feels a sincere concern for his subjects, and it is sanguinely hoped, from the energy he displays, that sooner or later he will give permanent security to his kingdom." His Excellency Mirza Hossein Khan, the ex-Premier, is said to be giving "indications of great capability and firmness, and of unequalled aptitude for his present post of Minister for Foreign Affairs."

THE ESCAPE OF ROCHEFORT.—According to a special despatch to the *Daily Telegraph* the escape of M. Rochefort and his companions from New Caledonia had been planned by Pascal Grouset long before Rochefort's arrival; but it was not until the arrival of the latter that the owner of the small boat required to carry the design into execution had sufficient confidence to consent to hand over his property in exchange for a promise to pay 10,000 francs. Rochefort and his companions had to swim out a distance of 300 yards before they could embark, as the Government, relying upon the presence of numerous sharks in the waters round the island, fancied any evasion of convicts improbable, and contented itself with forbidding the approach of small craft within so many yards of shore. A telegram of Monday's date from Sydney says that Rochefort and his five companions had obtained permission to go on a fishing excursion, during which they boarded a barque lying off the settlement, and were stowed away in the hold until the vessel got clear of land, when they appeared on deck. Rochefort and his companions are making arrangements to proceed to Europe immediately. It is stated in the Paris papers that the French Government is still without any official intelligence of their escape.

FEMALE PROCESSIONS IN PARIS.—A series of ceremonies of a quasi-political nature took place last week at Notre Dame, in Paris. More than 10,000 matrons, young ladies, and "children of Mary," holding candles, accompanied by priests, marched in procession along the aisles, chanting litanies in honour of Notre Dame—of Mary, Queen of Angels, succour of Christians, and protectress of France. In a sermon which was afterwards preached Father Geronnet took for his theme the captivity of the Pope, the persecution which the Church suffers at the hands of the arch enemy of trodden-down and impoverished France. He said that he wept at the spectacle which Christendom now presents. But he had faith in the future. He believed that as Mary crushed the serpent's head, so female influence would break down the corporation of the Protestant powers, and a king who was a traitor to his Church. If the Jewish dispensation produced Deborahs, Jael, and Judiths—if even a Pharaoh's daughter shone in the midst of Egyptian darkness, why should France, the country especially protected by Mary, despair of finding among her daughters a Christian heroine, having the force and faith to overthrow the Abomination of Desolation?—which, it was to be inferred from the rest of the discourse, was meant to be the German Chancellor. At Orleans and Bordeaux there have been similar manifestations, in which 5,000 and 7,000 women and girls respectively took part.

AMERICAN POLITICS.—Speaking of the death of Mr. Charles Sumner, the New York correspondent of the *Daily News* says:—"In the Senate the only man on the Republican side who at all approached Mr. Sumner either in ability or in elevation of mind is Carl Schurz, the naturalised German Senator from Missouri. The two men were close friends, and they were equally detested by the followers of the Administration. Among the Democrats there are several senators of great purity of character—men like Mr. Bayard, for instance, of Delaware—but none of them shows the qualities of a popular leader. In the House of Representatives there is a weak minority of educated and high-toned men, among whom three or four of the Massachusetts delegation are conspicuous; but every day it becomes more and more apparent that the Republicans there are dividing into two camps, with all the respectability (and there is not much of it) on one side, and all the audacity, vigour, and administrative patronage on the other, while the Democratic Opposition counts for very little in any way. Already there is talk, especially in Massachusetts, of a new party; but the man has not yet appeared who is capable of leading it, nor is it very clear upon what principle it is to be formed. After all, perhaps, the present demoralisation is natural. There are no great national issues to divide the country. The struggle of parties is in the main a struggle for place and emolument. In such a contest it is always the meaner men who come to the front. Whenever a new conflict arises between right and wrong, the virtue and intellect of America will again illustrate the debates of Congress, and we shall find that the class of men to which Charles Sumner belonged is not extinct."

PRINCE BISMARCK completed his sixtieth year on Thursday. He received congratulatory telegrams

on the occasion from all parts of the empire, including one from the King of Bavaria. To the latter he replied:—

Your Majesty's kind wishes and gracious remembrance of this day have given me much happiness. Will your august Majesty kindly accept my respectful thanks! I hope that by God's help I may soon be restored to my task, for the accomplishment of which your Majesty's goodwill and confidence will be indispensable.

The prince is reported to be slowly getting better. Herr Lucius, one of the members of Parliament who lately had an interview with Prince Bismarck, and published an account of it, in which it was said that the Chancellor of the Empire had announced his intention to resign, has printed what is called a correction of the report. Herr Lucius says that he found Prince Bismarck much weaker than he had expected. He expressed in strong terms his dissatisfaction at the course affairs were taking, and declared his intention of very shortly giving in his resignation, as he had no longer sufficient physical strength to cope with the official worry of the preparatory stages of the Army Bill and the difficulties arising from the fluctuating majority in the Reichstag. A later Berlin telegraph says that the supporters of the Government will probably move for a permanent grant for 370,000 men, and a temporary grant for 14,000 more; but it is doubtful whether the Opposition will approve so high a permanent figure. According to Monday's advices, Prince Bismarck's health has slightly improved. He was able to rise on Sunday for a short time, and, on the whole, appears to be slowly regaining his strength. Possibly Herr Camphausen, the Prussian Finance Minister, will be appointed Vice-Chancellor of the German Empire and responsible chief of the German Government during the prince's illness.

THE LATE MR. SUMNER'S WILL.—An American paper states that in the month of September, 1872, just before Mr. Sumner left for Europe, he wrote, in his own hand, his will. He bequeathed all his papers, manuscripts, and letter-books to Henry W. Longfellow, Francis V. Balch, and Edward L. Pierce, as trustees; all his books and autographs to the Library of Harvard College; his bronzes to his friends of many years, Henry W. Longfellow and Dr. Samuel G. Howe. He gives to the city of Boston, for the Art Museum, his pictures and engravings, except the picture of the "Miracle of the Slave," which he bequeaths to his friend, Joseph B. Smith, of Boston. To Mrs. Hannah Richmond Jacobs, the only surviving sister of his mother, he gives an annuity of 590 dols. There is a bequest of 2,000 dols. to the daughters of Henry W. Longfellow; 2,000 dols. to the daughters of Dr. Samuel J. Howe; and 2,000 dols. to the daughters of James T. Furness, of Philadelphia, "which," he says, "I ask them to accept in token of gratitude for the friendship their parents have shown me." The will directs that the residue of his estate shall be distributed in two equal moieties—one to his sister, Mrs. Julia Hastings, of San Francisco, Cal.; the other to the President and Fellows of Harvard, in trust, for the benefit of the college library—the income to be applied to the purchase of books. In reference to this last moiety the will adds: "This bequest is made in filial regard to the college. In selecting especially the library, I am governed by the consideration that all my life I have been a user of books, and, having few of my own, I have relied on the libraries of friends and on public libraries, so that what I now do is only a return for what I freely received." Francis V. Balch, of Boston, formerly clerk to the Senate Committee on Foreign Relations, when Mr. Sumner was chairman of that committee, is designated as sole executor of the will. Mr. Sumner's estate is valued at 100,000 dols.

THE CRUSADE AGAINST INTEMPERANCE IN AMERICA.

The New York correspondent of the *Daily News*, writing on the 19th of March, says—

In the country towns of Ohio the excitement, far from dying away, seems to be still on the increase. Almost every small town in the State can show its abandoned rumsheds as monuments of the victory, and even in a few of the cities the ladies have won appreciable successes. They have done a little good in Cincinnati; they have fought hard with the saloon-keepers of Columbus, and are not yet disheartened; and this week they purpose attacking the fashionable club-houses of Cleveland, where their experiences will be somewhat novel. Figures after all are the tests of what has been accomplished, and here are some that are not to be misunderstood. During one month there has been in eleven of the revenue districts embraced in the States of Ohio and Indiana a falling-off of 354,000 dollars in the amount of internal revenue collections, nearly half the loss occurring in the Cincinnati district. About 80 per cent. of the internal revenue in these districts consists of the tax on spirituous and malt liquors. In Cincinnati the distillers report that their business has fallen off about 75 per cent. since the Women's Crusade obtained headway. No orders are coming in, and wholesale dealers will not trust the saloon-keepers whose whole stock may at any time be run into the gutter. Of course the liquor-merchants and manufacturers are not disposed to suffer in silence. They are forming protective leagues, binding themselves individually and collectively not to surrender, and taking a pledge not to admit the women to their saloons. "No singing, praying, and preaching allowed in front of these premises," is a sign which now hangs at the door of many a rumshop; and occasionally there are attempts to break up the religious exercises by mob violence. At first the liquor-sellers accepted

the visitation of the praying bands with a sort of *nonchalant* good humour, treating their enthusiasm as a passing frenzy which must soon be spent; but they perceive now that the movement is much more serious than they imagined, and must be met with heroic treatment. Sometimes a jovial company gathers in the bar-room and drowns the noise of hymn and prayer with loud shouting and laughter. Sometimes a troupe of strolling musicians is employed to smother the sound of supplication. In country towns it is a common practice to set up an opposition camp, one party dispensing free beer from a line of decorated wagons, while the other is kneeling in the street at the door of some obdurate saloon-keeper. This plan was tried on a large scale one day at Madisonville, Ohio, whereupon the women prudently assembled in the church, and invited the beer-party to attend the services. "The invitation was accepted," continues the account, "and the whole party abandoned their vehicles, beer-kegs, and brass band, and attended, many of them for the first time in their lives, a temperance prayer-meeting. The house was filled to overflowing, and the earnestness and good temper of the women had the effect of making the most disorderly elements come to order." Yet in some places there has been rioting. At Williamsport, in Pennsylvania, two or three hundred Germans gathered round a beer-wagon, and amused themselves by throwing tumblers at the women. At Springfield, Ohio, the report that a rum-seller had attempted to kick a woman who was on her knees in front of his shop led to a general street-fight, which the police had difficulty in quelling; and at Sinking Springs, in the same State, where the women attempted to stop a wagon which they supposed to be bringing liquor into the town, one of their number fell under the wheels and was severely injured, the consequence of which was a general uprising of the population.

In Chicago a committee of one hundred ladies waited upon the City Council with a petition for the suppression of Sunday liquor-selling, and on their way home they were set upon by a mob, and narrowly saved from violence. The Roman Catholic Archbishop of Cincinnati has written a letter disapproving of the crusade, while other prelates of the same faith, the Bishop of Pittsburgh for instance and the Archbishop of New York, look upon it with favour if not with confidence. In Philadelphia, in New York, in Boston, in Worcester, in all the Eastern cities, the failure of the crusade has been complete; and Dr. Dio Lewis, who is the chief organiser of the women's bands, tells me that he does not look upon the movement as really successful anywhere outside of Ohio.

Of course the fervour which now inflames the Ohio towns cannot burn much longer, and the question arises, what is to follow? I think it will be found that the three months' campaign of the crusaders has accomplished a much more lasting good than people now suppose. It has created a strong temperance sentiment all over the country. Even in places like New York, where a few spasmodic attempts at public prayer have resulted in nothing but ridicule, a temperance revival is in progress which involves all classes and all creeds. In the interior towns drinking has been made so thoroughly disreputable that very few, except the most hardened toppers, are willing to be seen with a glass of liquor, and the bar-rooms have lost the custom of every man who values his position in society. It will be a long time before this public sentiment changes and the population falls back into those habits of easy drinking which play such havoc with American young men. The reform will show itself at once in the attitude of the public towards the liquor laws. Ohio, Indiana, and Massachusetts have laws on their statute-books which would long ago have closed the dram-shops, and seriously diminished drunkenness if the sentiment of the community had not been so strongly opposed to their execution. The temperance people want no more legislation; they only ask that the existing laws shall be enforced. In Ohio certainly, and perhaps in other States, it will be comparatively easy now to carry them into effect, and thus to try the experiment of prohibitory legislation under more favourable auspices than it has ever enjoyed before. The indications are that local officers are rapidly coming to the determination to put the long neglected provisions of the statutes in operation, and, indeed, that the rural communities will not tolerate any officers who do not soon arrive at this very proper conclusion. For the large cities I am afraid there is not much hope, either in the law or the crusade. We must be content here with such virtuous influences as may be reflected upon us from the more impressionable country villages.

Miscellaneous.

MR. HENRY RICHARD, M.P., AND INTERNATIONAL ARBITRATION.—The London Welsh people, perfectly irrespective of party, have determined to invite Mr. Richard to a *soirée* at the Cannon-street Hotel on Thursday evening, April 23.

HANDEL FESTIVAL, 1874.—The year for the great Triennial Festival in memory of the composer Handel has again arrived, and active preparations are being made for its celebration. The *locale* is as before, the Crystal Palace; the musical arrangements are under the same management as before—that of the Sacred Harmonic Society. The dates fixed are—for rehearsal, June 19th, and for the three performances, June 22nd, 24th, and 26th. The orchestra and chorus will number 4,000 performers under Sir Michael Costa.

THE GOVERNMENT AND COLLEGE REFORM.—It is rumoured that the new statutes which the Fellows of Trinity College, Cambridge, prepared for themselves, and sent up for approval by the Queen in Council, have been returned without receiving consideration on their merits, upon the ground that the late Government gave an assurance to an eminent member of the then Opposition that nothing should be done in the way of reform at either University until the commission had reported. This assurance is, we are told, considered binding by the present Government.—*Athenaeum*.

SUNDAY CLOSING OF PUBLIC-HOUSES.—The movement for effecting this object stands on a platform of its own, and we would draw attention to the advertisement of an influential meeting to be held under Earl Shaftesbury's auspices in Exeter Hall, on Wednesday evening next, the 15th inst., designed especially for the Sunday-school teachers of London and the suburbs. To them the crime, misery, and degradation, resulting from Sunday drinking are well known as some of the worst obstacles to the success of their teaching, and they have a right to be heard in their protest. An afternoon conference (the same day) is to precede the meeting. At this the Bishop of St. Asaph will take the chair.

FARMERS' GRIEVANCES.—The Farmers' Club met on Monday night at the Salisbury Hotel, Fleet-street, to discuss the farmers' interest in the new Parliament. The chairman, in introducing the subject, said it was a most significant thing that the country was paying three millions a week for produce imported. There was no progressive increase in the amount of food raised in this country, but there might be a continual advance, if the grievance were removed about which the farmers complained. The remission of the taxes on land was the first thing to be insisted upon, but what the farmers wanted was a general readjustment of taxation, and a relief from many taxes which now pressed unduly upon them.

LEICESTER-SQUARE.—Mr. Albert Grant, M.P., attended a meeting of the Leicester-square Defence Committee on Thursday, and explained the mode in which he wished to restore it. His plans included the erection of four statues—those of Hogarth, Sir Joshua Reynolds, Dr. Hunter, and Sir Isaac Newton—and a fountain, surmounted by a statue of Shakespeare. He proposed to make the place attractive, and to put up seats for public accommodation. The meeting passed a vote of thanks to Mr. Grant, and adopted a resolution protesting against the resistance to the proposed restoration made by a recent purchaser of an interest in the square. It was further agreed to retain counsel to appear on behalf of the committee before the Vice-Chancellor.

DR. KENEALY.—The committee appointed by the benchers of Gray's Inn have notified to Dr. Kenealy that on the 16th proximo they will investigate the circumstances connected with the Tichborne trial. He will be examined with closed doors, and the inquiry is likely to prove one of considerable length, as the benchers intend going through all the stages of the trial. At the meeting of the bar of the Oxford circuit, held at Gloucester on Thursday afternoon, it was decided by a large majority—in fact, almost unanimously—to exclude Dr. Kenealy, who is a member of the circuit bar, from the bar mess. The effect of this is, according to legal etiquette, that no junior can accept a brief with Dr. Kenealy except at the risk of being also excluded from the mess.

MR. AND MRS. GERMAN REED'S ENTERTAINMENT.—Mr. and Mrs. German Reed, previous to securing a permanent locality for their celebrated entertainment, have taken the St. George's Hall, in Regent-street, for the present season. The season commences on the 20th of April, with one of the best and most popular productions of the Gallery of Illustration, "Ages Ago," by Mr. W. S. Gilbert, and the music of which is by Mr. Frederick Clay. This will be followed by a new and humorous sketch by Mr. Corney Grain, and by Mr. B. Rowe's "Charity begins at Home," with the music by Mr. Alfred Cellier. The novelty which after a few nights is to succeed "Ages Ago," is by Mr. F. C. Burnand, and is already in a forward state of preparation.

COAL-CUTTING MACHINERY.—Mr. R. Henderson, the manager of the Tunsbury Company, who have three pits in the Somerset coalfield, has just successfully introduced coal-cutting machinery into the works under his control. The first trial of the machine has just been made, and, although it will require modification and improvement before it can be introduced into the thinnest veins, some of which are less than a foot deep, it has been proved to be an instrument of surprising capability. The result was to demonstrate that the machine would cut fifty tons of coal in eight hours, thus providing, if it be worked night and day, sufficient coal to enable the company to keep faith with the public, in the event of the loss of the manual power which, for the present, is merely supplemented by the machine.—*Birmingham Post*.

LORD SPENCER AND HIS LABOURERS.—Last autumn a deputation of labourers on the estate of Lord Spencer, in Northamptonshire, waited upon his lordship at Althorpe House, and requested him to allow them acre allotments for their own cultivation. Lord Spencer promised to give the application due consideration, and he has since informed the men that he has determined to try the experiment, and will commence with a half-dozen acres next spring, to be divided among as many men, the number to be increased should the experiment prove successful. His lordship also fixed the mode of selection. At present the labourers on his estate have potato ground, for which they pay a low rental. An inspector is to go over these in the ensuing summer and autumn, and the occupiers of the best cultivated patches will receive the first acre allotments.

MORE TICHBORNE LITIGATION.—The conviction of the Claimant is not destined to close the litigation in connection with the Tichborne property. The original action for ejectment, in which the Claimant submitted to be nonsuited, was, it may be

remembered, directed against the trustees of the Tichborne estates. It was found upon the close of the case that the costs of the defendants, amounting to something over 40,000*l.*, would be more than the actual value of the estates. An application was therefore made to the Court of Chancery to sanction an arrangement by which the trustees of the Doughty estates had consented to take a share in the costs, although the case of ejectment against them was never proceeded with. Sir Richard Malins raised some difficulties, but on the close of the late criminal prosecution the agent of the Tichborne estates insisted upon the Doughty trustees paying a share of the expenses which these latter thought unreasonable, and after some sharp discussion they withdrew from their original offer to bear any of the expenses. The consequence will be either that the Tichborne estates will have to be sold, or a lawsuit between the two sets of trustees of the infant Sir Henry Alfred Doughty Tichborne will result.—*Leeds Mercury*.

CREMATION.—The *British Medical Journal* understands that a Cremation Society has been formed in this country, which proposes in the first instance to publish for signature a declaration. Some considerable subscriptions have been contributed to assist in promoting the objects of the society. The following is the agreed wording of the declaration:—"We, the undersigned, disapprove the present custom of burying the dead, and we desire to substitute some mode which shall rapidly resolve the body into its component elements by a process which cannot offend the living, and shall render the remains perfectly innocuous. Until some better method is devised, we desire to adopt that usually known as cremation." At a recent meeting of the Vienna Society of Medicine, a committee was nominated to consider the subject of cremation of the body, a question which has been for a long time agitated in Germany, and has been revived, *apropos* of the translation of Sir Henry Thompson's paper by Dr. Koepf. Serious objections are raised against the realization of this idea, the practical execution of which would also present difficulties. It is not proposed to render cremation obligatory, but simply practicable. Dr. Kohn read a letter from the burgomaster and some members of the Common Council of Oderdoerling, who consented to leave their bodies, by will, to be burnt, if the measure were compatible with the law.

HARVEST PROSPECTS.—Mr. Mech, writing to the *Times* on this subject, says:—"Two very calamitous years of bad harvests, which have caused heavy losses to farmers and to the country at large, are succeeded by one promising, so far, a bright and more profitable result. Instead of two costly and difficult winters, we have been favoured with a dry and mild winter, rendering farming operations easy and comparatively uncostly. Wheats have planted well, without being too luxuriant, and the spring sowing, so far, has been all that could be desired. Of course, much will still depend upon the future. Let us hope, and reasonably expect, that we may escape the fatal frosts which, on the 20th of May, and even later, in each of the last two years proved so disastrous. Live stock has been generally healthy, and is rapidly increasing in numbers. Fat sheep are fully 20*l.* per head cheaper than at the same period of last year. There is much less variation in the price of beef. The labour question is at present a very difficult and unpleasant one for the farmer, but must ultimately be governed by the inexorable law of supply and demand. No doubt the present difficulty and advanced rate will give an immense impetus to the use of labour-saving machines, for which there is abundant scope in agriculture. The agitation now exciting agriculturists on various important questions indicates and forebodes a more rapid progress and improvement, good, I hope, for agriculture, and for the country at large."

MR. BAXTER, M.P., in addressing his constituents at Arbroath on Easter Monday, remarked that the new Ministry acceded to office at a happy juncture and under auspicious circumstances. As yet no cloud, however small, appeared on the horizon; all the various branches of industry—agricultural, commercial, and manufacturing—were fairly prosperous; pauperism continued steadily to decrease; and year by year the various classes of the community were drawing more together; political antipathies were becoming less violent, and men of all parties vied with each other in endeavouring to lessen or remove evils which were more or less incidental to a high state of civilisation. If matters were tolerably assuring at home, they were not less so as far as we were concerned abroad. Instead of treating our colonists as spoiled children, we had, in addition to allowing them to govern themselves, lately accorded to them the high privilege of defending themselves. Our relations to the United States—thanks to the Alabama Treaty and other just and sensible acts—had entered upon an entirely new phase, and for constant bickering there had been substituted a feeling so friendly that for the first time since the declaration of American independence not a word was said against Great Britain at the last Presidential election. Then on the continent of Europe the territorial arrangements of 1815, made solely in the interests of kings and petty potentates, had given place to more stable boundary lines, based on nationalities, and dictated, not by the princes, but by the people. There was a powerful and united Germany, able to protect itself and repress with a firm hand the restless ambition of France. There was also a free Italy, which looked upon this country as its best friend; and, therefore, instead of conflicts at home

and rumours of war abroad, we might reasonably look forward to the enjoyment of a period free from serious trouble.

GOOD FRIDAY AND EASTER MONDAY.—The weather on Good Friday was unfavourable to holiday-making, the wind being cold and boisterous, and heavy showers of rain falling. The numbers who resorted to the various suburban places of amusement were therefore smaller than usual. Nearly 33,000 persons, however, were at the Crystal Palace. A good many went down to Brighton, tempted by the announcement of cheap fares and a sixpenny day at the Aquarium, but the trains to Greenwich, Hampton Court, Epping Forest, and many other places which usually have attractions for London holiday makers, were by no means crowded. The river steamers also showed a falling-off in passengers as compared with some former Good Fridays. The weather on Easter Monday was favourable for the enjoyment of those who took advantage of the Bank Holidays Act for the purposes of recreation and amusement. The metropolitan lines were crowded with passengers, and the river steamboats were unable to furnish accommodation to the numbers who were desirous of proceeding to the numerous places of resort upon the Thames. Many of the public exhibitions were well attended. At the British Museum there were 14,183 persons, and 30,000 visitors passed through the turnstile at South Kensington. Nearly 40,000 persons flocked to the Zoological Gardens, and 13,457 persons visited the Brighton Aquarium. The volunteer gathering at Wimbledon on Easter Monday, though successful enough in a military point of view, for it included some very good tactical handling of the forces engaged, and successful strategy on the part of Prince Edward of Saxe-Weimar, who turned the flank of his antagonist, Colonel Stephenson, C.B., was sadly marred by lack of means for keeping the ground. The weather was fine, and the crowds of spectators larger than has ever been seen at Wimbledon. Every movement, therefore, was marred and hampered, and the march-past was an utter failure.

THE TRANSIT OF VENUS.—The *Times* gives a long and highly interesting account of the preparations at Greenwich for the observation of the transit of Venus in December next. The Astronomer-Royal has chosen five principal stations for our share of the enterprise—Honolulu, Rodriguez Island, near the Mauritius; Christmas Harbour, in Kerguelen Land; Christchurch, New Zealand; and Alexandria. To each of these will be sent a party consisting of a chief astronomer in charge, one or more solar photographers, and several assistant astronomers. Other parties will be sent to the three subsidiary stations. The instrumental outfit is said to be the largest and most perfect of its kind which has ever been brought together. The telescopes will be driven by clockwork in such a manner as to remain steadily fixed on the sun after having been once pointed to it, thus leaving the observer the free use of his hands for other purposes. Each principal station will be furnished with a fine photoheliograph, by means of which sun photographs may be taken with great rapidity at certain stages of the transit. To guard against the perplexities likely to arise from irradiation, the telescopes are to be tried in the observation of a mock transit produced at the Observatory by mechanical means. In fact, the members of the expedition are now going through elaborate "manoeuvres," including every detail of their work. In addition to their practice with the instrument, they will build with their own hands the observatory huts and foundation piers which they will have to construct in the remote regions selected for their labours. The most trustworthy observations hitherto made leave an uncertainty in the computation of the sun's distance from the earth of about 300,000 miles. The observations of next December will probably result in the determination of the distance within 50,000 miles. France, Germany, America, and Russia will co-operate in this great undertaking, and "altogether there will be at least seventy or eighty stations scattered over the illuminated side of the earth, from which, between the hours of about half-past one and half-past six, Greenwich time, on the morning of the 9th of December, a small army of astronomers will be anxiously scanning, measuring, and photographing the movements over the sun's face of the little black spot which is to afford us a solution of one of the sublimest problems of the universe."

THE LATE MR. ALDERMAN COLLIER, OF LEICESTER.—Our obituary list last week contained the announcement of the death of one of the oldest friends of this journal, John Collier, of Southgate-street, Leicester, concerning whom a more special notice will be appropriate from us, and may not be unacceptable to many of our readers. Mr. Collier was born at Kettering, Northamptonshire, in the year 1791, and enjoyed during his youth the opportunity of attending the ministry of the distinguished Andrew Fuller. It was also his privilege to watch by the dying bed of this great preacher and theologian, and to minister to him during the last night of his life. Very shortly after Mr. Fuller's death, Mr. Collier was baptized by his successor, the Rev. John Keen Hall, and admitted to the membership of the church at Kettering under his pastoral care. The friendship of Mr. Hall, as well as his ministry, was always regarded by John Collier as one of the most pleasing and useful incidents of his earlier life. In the year 1816 Mr. Collier removed from Kettering to Leicester, and in that town for nearly ten years he enjoyed the rare advantage of being both the hearer and friend of the uncle of

the Mr. Hall just mentioned—the illustrious Robert Hall. He was afterwards chosen a deacon of the church still happily presided over by Mr. Hall's eloquent successor, the Rev. J. P. Mursell. This office he held for forty-four years, and through that long period maintained a useful, happy, and unbroken fellowship with his pastor and all his Christian friends. Mr. Collier continued to reside in Leicester to the time of his death, which took place on the 13th ult. As a man of business he was well known, and was regarded with much respect and confidence. Till within the last few years he took a leading though quiet part in public matters and political movements in the town, was for a considerable time a member of the corporation and an alderman of the borough. He was also one of the founders of the Anti-State Church Society, being one of the few who were present at the meeting held in the Town Hall Library in Leicester when that society was first formed; and his last public act was to record his vote for the two Liberal members at the recent general election. His death occurred when he had attained the mature age of eighty-two, and we cannot allow so long a life, and one so quietly useful and steadily consistent, to come to a close without paying this brief but most sincere tribute of respect to his character and memory.

Epitome of News.

The Queen's Easter bounties, designated the Royal Maundy, were distributed on Thursday in Whitehall Chapel during Divine service, with the usual formalities, to fifty-five aged men and fifty-five aged women, the number of each sex corresponding with the age of Her Majesty. There were over 1,000 persons relieved.

On Sunday the Queen attended Divine service at Whippingham Church, and on Good Friday in the private chapel at Osborne. The Rev. George Prothero was the preacher on both occasions.

The Prince and Princess of Wales are at Sandringham, and are being visited by the Duke and Duchess of Edinburgh.

Earl Granville has gone to Paris.

Mr. Disraeli has declined to attend the dinner which is to be given at Chelmsford to celebrate the return of ten Conservative members for Essex. The right hon. gentleman thinks that his acceptance of the invitation would, under present circumstances, establish a doubtful precedent. The Marquis of Salisbury has consented to attend.

The ball at the Mansion House in honour of the Duke and Duchess of Edinburgh is fixed for Wednesday, the 29th inst.

Mr. Gladstone has left Carlton House-terrace for Hawarden Castle.

Lord John Manners, the Postmaster-General, has definitely refused to reduce the price of telegrams to sixpence.

It is expected that 1,500 Belgian volunteers will take part in the ensuing Wimbledon prize meeting.

The London carmen held a "demonstration" in Hyde Park on Friday to agitate for a reduction of hours and an increase of pay. About 5,000 persons were present.

A steamer well known on the river, the Merlin, belonging to the Woolwich Company, sank on Friday near London Bridge. The danger was discovered in time, and the numerous passengers on board were all safely transferred to other boats before the vessel sank.

Mr. Rowcliffe, the Chartist butcher at Tiverton, who became notorious by opposing Lord Palmerston whenever he had to appear before his constituents for re-election, has died at the age of seventy-one.

Mr. John O'Leary, one of the Fenians noted during the Irish revolt of some years ago, writes to the *Irishman* newspaper from Paris to say that if Home Rule means separation or dualism he will do all in his power to help it, but if it means federalism, "Mr. Butt has no right or title whatsoever to speak on behalf of the great mass of Irishmen, either at home or abroad."

It is rumoured that Mr. W. H. Smith is making inquiries in London with the view of ascertaining whether a tax upon the business of tradesmen would be acceptable to them in lieu of the income-tax.

Mr. Auberon Herbert has left politics to follow agriculture. He has bought a farm near Lynmouth, Hants, where he means to reside, and his talk is now of oxen.

When a public exhibition was being given of a travelling menagerie, at Crewkerne, in Somerset, a keeper entered a cage in which were three young lions, all of which attacked him. The proprietor went quickly to the assistance of the unfortunate man, whom he saved from speedy and certain death. Though the poor fellow's lacerations are severe, there is hope that he will recover.

It is announced that the petition presented by the Hon. Evelyn Ashley against the return of Mr. Baillie Cochran for the Isle of Wight has been withdrawn; also the petition against the return of Mr. Albert Grant, M.P. for Kidderminster.

The trial of the Renfrewshire election petition was begun and concluded in the Court of Session at Edinburgh on Monday, when Colonel Mure, the Liberal candidate, was declared duly elected by a majority of ninety-one.

A Liverpool ship of large tonnage, the Victoria Nyanza, with a valuable cargo of tea, linseed, indigo, and jute, went ashore on Saturday at Le

Tonquet, twenty-three miles south of Boulogne. The second officer and two men were drowned.

Good Templarism has increased in England at a rapid rate since its first introduction from the United States. There are now on this side the Atlantic 3,719 lodges, the number having more than doubled since the close of the last official year. The total membership is not less than 250,000, which shows an augmentation of 190,000 recruits in two years.

The London Amnesty Committee has adopted an address to the Irish inhabitants of Great Britain, advising them on no account to join the British army, in consequence of Mr. Disraeli's refusal to liberate the military prisoners.

Mr. John Hale, a member of the International Society, is a candidate for the representation of Hackney in the interests of labour, and he has issued his address.

On Saturday morning a woman named Newman, the wife of a tradesman carrying on business at Brunswick-place, Hoxton, murdered her infant daughter, wounded her husband, and then made an attempt on her own life. It is believed that Mrs. Newman, who is forty-one years of age, was suddenly seized with a fit of homicidal mania, the result of grief at the death of five of her children within a comparatively short period.

For Sunday outrages of the kind for which Islington has long been celebrated, eight young men were fined each 5*l*, with the alternative of six weeks' hard labour in the House of Correction.

A museum for South London is reported to be at last in a fair way to become a realised project. For years and years it has been talked about, and now at length we read that something is to be done by a private gentleman to endow the population south of the Thames with such an institution.

The annual Congress of the Co-operative Societies of Great Britain and Ireland was opened at Halifax on Monday. Mr. Thomas Brassey, M.P., delivered the inaugural address, in which he glanced at the successful working of co-operative principles at home and in foreign countries.

A recent meeting of the Middle Class Schools Corporation, at the Mansion House, showed that the cause had some good friends. Lady Tite has expressed her intention to give 500*l* to found a scholarship in memory of her late husband, and it is believed many of the City companies will also found scholarships. Mr. J. P. Gassiot undertook to make an annual provision of 420*l*. to meet the payments required for taxes, rates, and repairs. One thousand two hundred and twenty boys are now in the schools. The report stated that the number of boys being educated at the present time was 1,220, being an increase of seventy.

A memorial of the corporation of the Royal College of Physicians has been addressed to Mr. Disraeli, calling attention to the evils arising from the over-crowding of the habitations occupied by the London poor, and expressing a hope that the Prime Minister will hold out some prospect that the question may be taken up by the Government in the present session of Parliament.

Lord Chief Justice Cockburn had before him in chambers on Wednesday an application by the sitting members for Hackney to show cause why the petition of Lieutenant Gill against their return should not be dismissed. His lordship adjourned the case till Wednesday next, and said he would do all in his power to save expense.

A singular custom was observed on Good Friday in the London Docks by the Portuguese and South American sailors belonging to vessels lying there. It consisted of flogging and otherwise contumaciously treating an effigy representing Judas Iscariot, the false apostle.

From May's "British and Irish Press Guide," we learn that there are now 1,690 newspapers issued in the United Kingdom, distributed as follows:—In London, 410; England, 916; Scotland, 152; Ireland, 137; Wales, 56; and in the British Isles, 19.

The Home Secretary has caused an intimation to be conveyed to the family of Dr. Livingstone that all suitable arrangements will be made at the public charge for the conveyance of the remains of the eminent explorer from Southampton to London, and for the subsequent interment in Westminster Abbey.

A letter from Dr. Livingstone to Mr. Henry Stanley, communicated by the proprietor of the *New York Herald*, is published in the papers. The interest of the letter is diminished by the fact that it is undated. A good deal of the communication has, it is said, not been published, being of a confidential nature.

At Glasgow, on Friday, a provision-dealer was fined 10*l*. with expenses, for selling adulterated milk to the Industrial School; and two chemists were convicted of mixing foreign matter with drugs sold by them.

The International Exhibition was opened to the public on Monday without any formal ceremony. Several departments are as yet incomplete, including the Indian and French Courts; and it is announced that the exhibition of wines, which will form a most important part of this year's programme, cannot commence before the 1st of May. The attendance of visitors was very large, the crowding in some parts of the building being at times so great as to impede free progress. A concert given in the Albert Hall in the afternoon by the united bands of the Coldstreams, Grenadiers, and Horse Guards, led by Charles, Dan., and Fred. Godfrey, and by a distinguished array of vocal artists, was also largely attended. The number of visitors during the day was 14,525.

SOCIETY for the LIBERATION of RELIGION
from STATE-PATRONAGE and CONTROL.

THE TRIENNIAL CONFERENCE.

The CONFERENCE will be held in LONDON, on TUESDAY and WEDNESDAY, the 5th and 6th of May.

Delegates may be appointed by—

1. Branches, or Local Committees, of the Society, or, in the absence of such organisations, by the Subscribers in any place or district.

2. Meetings publicly convened.

3. Public bodies which embrace objects cognate to those of the Society.

It is not necessary that either the Delegates, or the parties appointing them, shall have been previously connected with the Society; the only qualification required being an implied concurrence in the Society's objects, and in the propriety of organised efforts to obtain for them legislative sanction.

Notifications of appointments of Delegates should be sent in before the 25th of April.

Further particulars may be obtained on application to the undersigned.

J. CARVELL WILLIAMS, Secretary.
2, Serjeants' Inn, Fleet-street, London.

SUNDAY CLOSING OF PUBLIC-HOUSES.

An AGGREGATE MEETING of SUNDAY-SCHOOL TEACHERS will be held (p.v.) in EXETER HALL on WEDNESDAY, April 15.

The Earl of SHAFESBURY will take the Chair at Seven o'clock p.m.

The following Gentlemen have signified their intention of taking a part in the proceedings:—The Revs. L. Bevan, H. Fox, Robt. Maguire, G. McCree, R. J. Simpson, Thos. Richardson, K. M. White; and Messrs. Hugh Birley, M.P., R. S. Dickinson, M.P., Isaac Fletcher, M.P., T. Knowles, M.P., Richard Smyth, M.P., John Whitwell, M.P., C. H. Wilson, M.P., Capt. the Hon. R. Moreton.

A CONFERENCE on the Influence of the Sunday Sale of Intoxicating Liquors on the Work and Success of Sunday-school Teachers will also be held the same day in the LOWER HALL.

The Lord Bishop of ST. ASAPH will take the Chair at Three o'clock p.m.

Admission by Tickets, to be obtained through the Superintendents of the various Schools, or by written application to Mr. John Geo. Fleet, 141, Fenchurch-street, E.C.

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The Nonconformist.

WEDNESDAY, APRIL 8, 1874.

SUMMARY.

THE Easter holidays have been spent amid weather as fine as could reasonably be expected at this early period of the year. Good Friday was cold and showery, but afterwards the rain clouds cleared away, and on Easter Monday, now a favourite Bank holiday, business was almost entirely suspended, and every place of recreation in and around London was thronged with pleasure-takers. The opening of the fourth of the series of International Exhibitions drew many thousands to South Kensington; and a sham fight of volunteers at Wimbledon was so well attended by the public that the troops were quite unable to perform the prescribed evolutions, and the riflemen and spectators were mixed up in a confused mass. It appears to have been, on the whole, a holiday enjoyed in a rational manner with a minimum amount of drunkenness and excess.

At this session the papers are generally dull; this year they have been exceptionally so. Politics are well-nigh a blank. Mr. Baxter, late Secretary of the Treasury, who was elected for the Montrose borough in his absence, spent the evening of Easter Monday in addressing some of his constituents at Arbroath. The right hon. gentleman takes quite a cheerful view of the situation. He is "glad that the Conservatives have at this moment acceded to office," in the belief that they will be able to carry several much-needed reforms, and with a firm belief that the new Parliament will not show a reactionary spirit, and that the Liberal party will in due time be reorganised. While Sir Stafford Northcote is arranging the details of the financial statement which he is to submit to the House of Commons on the 16th, the ex-Secretary of the Treasury has thrown off an amateur Budget. He would dispose of the expected surplus of about four millions by striking cocoa, coffee, and a number of small articles off the Customs Duties list, remove some of the minor excise imports, repeal the railway passenger-tax, and take a penny off the income-tax, and bestow the remainder upon sugar and tea. But while making these suggestions, he is anxious to give the Conservatives a fair trial, and to judge of them by the measures they may produce. If Mr. Baxter's Liberal colleagues are of the same mind we may expect a very dull session.

The increased production of coal and the consequent fall in prices has greatly exercised our mining population. The colliers do not relish the inevitable reduction in wages, and in some English districts they have in large bodies struck work. But the course of events is against them, and it is to be hoped that the English workers will follow the wise example of the Scotch miners who, under the advice of Mr. Macdonald, M.P., have agreed to accept twenty per cent. less wages. Of greater public interest is the struggle now going on between the occupiers of the soil and their labourers in the Eastern Counties. The farmers having met the demand for a slight advance in wages by a general lock-out, some four thousand hands have been thrown out of employment. Some of them have been draughted to other districts, some have gone to the manufacturing towns, but the mass remain in their own parishes, and are supported by grants from the National Agricultural Labourers' Union, whose resources, thus heavily taxed, various trades union are materially increasing. Both sides still hold out, but the summary measures taken by the farmers are generally condemned. The Bishop of Manchester has published a creditable letter pointing out the social perils of a lock-out of peasants, and calling upon the farmers to decide whether the labourers can live in civilisation upon less than 15s. or 16s. a-week; if not, then the rents must be lowered. At the present moment the services of the locked-out labourers are not urgently required, but their employers may find too late that migration may once for all deprive them of hands whom a little conciliation would have retained.

There is a pause in the terrible conflict which has been raging in the mountains around Bilbao, and Marshal Serrano has been employing the interval in bringing up fresh reinforcements which comprise the best disciplined troops of Spain. New batteries have been erected to command the Carlist defences, and the President proposes to trust more to his powerful artillery than to superiority of numbers. It is possible that there may be further conflicts on a large scale on the heights of

Somorrostro, but Don Carlos, with his limited resources, cannot afford to win such victories as that gained over General Moriones. His cause, though sustained by great valour and a well-disciplined army, is too sectional to succeed against the feeling of the great body of the Spanish people. If defeated before Bilbao, the Carlists have not the strength to make a stand elsewhere, and we may expect to hear ere long of a decisive action, or of negotiations which will bring to a peaceful close this irritating civil war.

The health of Prince Bismarck is very slowly mending. His threat of resignation has had the desired result upon the Opposition in the German Parliament, whose leaders have virtually conceded the demands of the Government that a military force of from 380,000 to 400,000 should be voted by that Assembly without restriction as to time. Such a decision, which completely surrenders the power of the purse in respect to the army, will deprive the German Parliament of all constitutional authority. The question is one of vital importance for the liberties of Germany, though public opinion would seem for the moment to side with the imperious Chancellor. Meanwhile the law making civil marriage compulsory in Prussia, which passed both branches of the Legislature, has been promulgated. A similar bill for the whole of Germany is making progress through the Reichstag, with every prospect that it will in a week or two be carried against all the opposition which a combination of Ultramontanes, Conservatives, Poles, and Socialists can offer. This measure strikes at the root of Papal assumptions, and even of the old traditions of the Prussian Sovereign and his ecclesiastical subjects, and its social results will be far-reaching.

The news from Bengal tells of the great extension of distress, but also of the effectiveness of the Government organisation, and the perfection of the transport arrangements. The Viceroy and his coadjutors seem to be masters of the situation, but their utmost efforts and relief works however gigantic, cannot prevent the suffering, social deterioration and partial loss of life which are incident to a famine of such vast proportions. Its magnitude may be imagined from the fact that in a single district, Mudhobunee, 250,000 persons, a third of the total population, are on the relief works.

MR. GOLDWIN SMITH ON HOME RULE.

THE letter of Mr. Goldwin Smith to the *Daily News* of Monday last on the question of Home Rule, will be eagerly and gratefully read by a wide circle of his admirers. They will be pleased to recognise once more a contribution of his to an English journal. They will be far from sorry that it relates to the state of Ireland. They know that his studies were once especially directed to that part of the United Kingdom, that he ably and faithfully interpreted the spirit of its history, and expounded and enforced the political lessons which that history should teach. In truth, he was one of the literary pioneers who prepared the way for the disestablishment of the Irish Church, and for the enactment of the existing Land Laws. Since then, he has had favourable opportunities, in connection with the American people, of watching over the development of Irish national character under the altered conditions supplied by the political constitution and social habits of our Trans-Atlantic kinsmen. He is, therefore, singularly well qualified to throw light upon the theme with which he has dealt in his recent letter. Of the clearness and force of his style it would be mere impertinence in us to speak. We hail his re-appearance in our midst. We listen with profound respect to his weighty words of counsel; and, although we cannot expect for some time to come to realise the practical fruit of his present effort, we rejoice none the less that he guides our thoughts, as of old, by the application to his subject of sound political principles, rather than by any deference paid to the passing circumstances, the party passions, or even the national self-will of the day.

The loud cry which comes from the Celtic portion of the Irish people for Home Rule, does not strike Mr. Goldwin Smith's mind as either unaccountable, unpatriotic, or necessarily perverse. It is the result, in part, of an unhappy past, and in part, also, of a somewhat irritating present. "Not all the actual wrongs of Ireland," he says, "have made a worse impression or done more to prevent the cordial union of Ireland with England, than the want of courtesy with which a large section of English writers and speakers have habitually treated the complaints and aspirations of the Irish people. Regard for sentiment, though it

is surely no mean or trivial part of policy, seems to be alien to the minds of our people and our statesmen." The general truth of this observation will hardly be denied; but then it is not confined to our treatment of the Irish. There is a spice of brutality in the Anglo-Saxon race which predisposes it to the glorification of strength, in whatever fashion it may show itself, and to the contemptuous depreciation of the want of it, under whatever conditions it may be made manifest. English writers and speakers—and for that matter English statesmen, if they may be described by so lofty a term—are wont to reflect this ungracious trait of character. They trample upon that which is down, and help to keep it down as long as possible. They have no sympathy with, no consideration for, comparative weakness. They don't know how to adapt themselves to want, until it has become absolutely troublesome to them. They often do their best things in the worst manner; fling their favours to those who are to be the recipients of them as if they intended to inflict an insult; concede nothing which is not wrung from them by a force they can no longer resist, and make every concession at last with a grudging air, which robs it of all grace. It is not the Irish people only who have to endure this kind of uncourteous treatment, nor are they only Irish topics which are rudely dealt with, in utter carelessness of the sentiment they may chance to embody. Certainly political manners improve as time goes on; political writing and speaking are not quite so abusive as they were twenty years ago. But, on the whole, it must be confessed that they lack the higher quality of generosity to a lamentable extent, and appear to be dictated by a regard to the old proverb, "Men will praise thee when thou dost well for thyself."

There can be little doubt, however, that the more poetic and sensitive nature of the Irish Celts has been often sorely bruised even when it was intended by the British people and Legislature to do him a substantial benefit. And, perhaps, that hatred of English rule which seems to be so gratuitous to Anglo-Saxons, if it could speak out in the way of self-interpretation, would show us that we are not altogether so blameless as we have taken for granted. Most assuredly, so long as we insist upon enforcing imperial government upon the Irish nation—and there would seem to be no reasonable or eligible alternative—we are bound to understand whatever is distinctive or peculiar in the nature and tendencies of those whom we govern. Sheer force is not the only instrument we should employ. Rigid justice will not altogether reach the demands of the relative position we have found ourselves compelled to take. We ought to know something of what we may call the national idiosyncrasies of the Irish people, and to keep them fairly in view both in the manner and matter of our government. It cannot, perhaps, be fairly laid down as a rule that "we should legislate for Ireland in accordance with Irish ideas," but, as Mr. Goldwin Smith has intimated, it should be "no mean or trivial part of our policy" to have regard to Irish sentiment in framing and administering it.

Mr. Goldwin Smith points out as the most fitting means of meeting the Irish demand for Home Rule, "a general improvement of our local institutions extending to Ireland, but not peculiar to it, though, perhaps, with some allowance in the shape of special provisions for the existence of St. George's Channel." It is no part of our present intention to discuss the plan, of which Mr. Smith has sketched an outline, for constitutionally organising what may be called local legislation and making it dovetail into imperial rule. We are inclined to believe that some such scheme will have to be adopted before very long. But we do think that the question of Home Rule should be seriously studied by all who pretend to shape the political opinions of the day, with a determination to get out of it whatever of good it may comprehend. It is not very likely that they would be led to acquiesce in a virtual or actual separation of the two Governments; but it might, at any rate, suggest to them some notions which will well bear being reduced to practice, and which, in their ultimate development, might vastly improve in temper and in trust the relations which link the two communities into one nation.

PARTIES IN FRANCE.

THE French National Assembly has adjourned till the beginning of May, after having imposed a number of new and onerous taxes to meet the present lavish scale of expenditure, and endorsed a fresh, gigantic, and costly scheme for the fortification of Paris, compared with

which M. Thiers' *enceinte* is a trifle, and which will make M. Magne despair of the national finances. During the recess the deputies will have leisure to ponder the work that lies before them, and to discuss how best they can meet the crisis that impends. The difficulties of the situation are increasing. The Septennate is accepted by no considerable party outside official circles as a seven years' settlement, or even a truce, and this owing more to the anomalous position and moral cowardice of the De Broglie Cabinet than to any other cause. The Ministry cling to the Republic, but is ashamed to own it. It leans for support upon the Monarchists, who avowedly desire to overthrow as speedily as possible the present régime, and repudiates an alliance with the Liberal party in the Assembly which desires to consolidate the Republic, and represents the mass of out-door feeling. But the Government retains its present position because those who object to its policy are divided. The Left Centre, the Left and the Radicals, who agree in repudiating the Monarchy, can agree upon nothing else. Their influence as Republicans is waning, and in view of their impotence and dissensions, the public are beginning to resign themselves to the possibility of an Imperialist restoration as the least of two evils. It would be in the power of Marshal MacMahon and even of his ministers to meet the case by frank declarations, which if they further alienated the Legitimists would rally to their side the Liberal sections of the National Assembly. As it is, a general sense of insecurity obtains, trade languishes, and France seems to be again drifting without a steersman no one knows whither.

The Duc de Broglie proposes to set matters right by laying the foundations of a new Constitution, through the agency of an Assembly which is month by month so sinking in public estimation that M. Thiers can see no remedy but an early dissolution. The short-sighted head of the Government is anxious to consolidate the Septennate by depriving the people of political power. Himself and his colleagues accept the scheme of the Committee of Thirty which disfranchises three millions of voters, and puts a veto on the return of other than local candidates. The President of the Ministry has also a plan of his own for a second Chamber of three hundred members, half of whom would be elected by a constituency composed of "chiefs of the magistracy, the heads of schools, the clergy of all denominations, the tribunals of commerce, the Councils of the Order of Advocates, the Councils-General, and the largest taxpayers." The other half, it is proposed, should consist of the marshals and admirals of France, the first presidents of the Cour de Cassation and the Cour des Comptes, and of a certain number selected by the Chief of the State on special grounds. The hereditary principle is altogether ignored by this scheme. But the powers of M. de Broglie's Senate would exceed those of the Chamber of Deputies; for it is not only to have co-ordinate authority in financial matters, but the right in conjunction with the President of dissolving the Lower House at will. It is not necessary to examine this proposal, which manifestly would not work when, on any emergency, the two Chambers came into collision, and the Deputies were backed by public opinion.

The main consideration is as to the prospect of carrying such constitutional reforms. A plan which ignores hereditary claims, and contemplates the continuance of the Presidential office, will evidently find no favour with Legitimists or Bonapartists. And while the De Broglie Cabinet ostracises Republicans throughout the country, it is not probable that French Liberals would accept a constitution at its hands, or listen to proposals for abrogating universal suffrage. We fail to see how the Government is to secure a majority in the National Assembly, or to prevent a combination of the Right and Left which will place it in a minority. Nothing but the fear of dissolution could prevent such a coalition; and it is more than probable that the Monarchists would prefer to take their chance of going to the country rather than of creating institutions which would entirely close the door upon their aspirations.

When the National Assembly reassembles next month a real struggle must inevitably commence. Marshal MacMahon will, no doubt, be able to maintain order and avert revolution. But beyond that all is uncertain. Instead of the enactment of a Conservative constitution, according to the pattern devised by the Duc de Broglie, we may find a majority of the Assembly reluctantly accepting the conclusion that an appeal to the constituencies as at present constituted is the least difficult solution of the present political *imbroglio*, as it certainly is the best means of discovering the will of the country.

AN ILL-OMENED COALITION.

THE coalition between the clergy, land-owners and farmers, against the farm-labourers, appears to be growing closer, in spite of the earnest remonstrances of those who see the evil of such an unholy alliance. We do not mean to say that there is a deliberate and avowed agreement amongst these influential classes to oppose the advancement of the labourers. That is not necessary, and would, indeed, be less effectual than a more indirect mode of operation. The opposition is against the Union, and is in many instances avowedly maintained for the good of the labourers themselves. We know the clergy have always used this plea in opposing the Union, and it is easy to imagine the mental process by means of which they arrive at the conclusion that the plea is valid. The Union is the most formidable rival to their influence in the rural districts which they have ever yet had to encounter. It was bad enough, they thought, when the Nonconformists dared to erect their unsanctified temples under the very shadow of the old parish churches that had hitherto been the only recognised schoolhouses of religious teaching, and strenuous efforts were made to check these inroads of schism. But there were still many advantages in the hands of the parish priest, which rendered his contest with the local preacher a very unequal one; and of these the clergy, as a rule, gladly availed themselves in order to maintain their old supremacy over their humble parishioners. They had almost always the control of the charities, and in most instances the only school in the parish was a Church of England school. Thus by means of bribery on the one hand, and the training of the young in Church principles on the other, the country parson hoped—and hoped not altogether in vain—to be able to "stem the tide of Dissent." But in the Labourers' Union he has quite a different foe to encounter, and he finds his old weapons, hacked and blunted as they have been by former conflicts, and somewhat antiquated and rusty besides, almost useless. The Union teaches the labourers to despise charities, and to demand wages enough to render them independent of the parson's or the squire's favour. It teaches them to unite and rely upon each other, and to cast off the remnants of serfdom. It teaches them, too, to think for themselves, and not to be led blindly by other men, whether their "betters" in station or not—thus maturing the education begun under such monstrous disadvantages by the earnest and disinterested men who first taught them to doubt the infallibility of their Protestant priests. The village chapel preachers, too—mostly men of the people—have almost universally sided with the men in their demand for a larger share of the proceeds of the soil which they till; and the clergy very naturally fear that under the combined influence of the Union and Dissent, their supremacy over their labouring parishioners will gradually disappear. Believing, then, as many of them no doubt earnestly do believe, that only in the bosom of their Church is eternal safety to be found, it is but a step to come to the conclusion that the Union is bad for the labourers. This is to look at the opposition of the clergy to the Union in its most favourable light. Priestly arrogance and intolerance, united often with a sincere regard for the spiritual welfare of the labourers, are the least discreditable sources of that opposition. The fact that many of the clergy are landowners, and that the majority of them are members of, or connected with, the landowning class, points to a much less disinterested motive; but this we have no desire to make much of.

That the landowners should be glad to join with the clergy and the farmers in attempting to suppress the great agricultural uprising, is not at all surprising. They know perfectly well that the larger the share of the profits of agriculture the labourers obtain, the smaller will be their own share; or in other words, that higher wages imply lower rents—if not lower than at present, yet lower than future rents would otherwise be. They are perfectly aware that the profits of the tenant-farmers are now at the lowest limit at which men could be found to embark their capital in any business, although the most healthful and pleasant of all. They know this, because many of them have tried farming on their own account, and have had to be content with the pleasures of the agricultural life as a substitute for more substantial profits. That being so, it is of course obvious to them that they, and not the farmers, will ultimately have to bear the chief brunt of advancing wages. They see, too, that the rise of the agricultural labourers will be the knell of the land and game laws that have so long existed to the disgrace of the State and the oppression of the people. What they do not see, is that the rising and enfranchised labourers, by helping on the reform of the land

tenancy laws, will enable the land to afford higher wages to those who work it without injury to owners or tenants. Perhaps we shall be told that we have not mentioned one very reasonable ground for the opposition of land-owners to the Union—namely, the wild schemes of land appropriation for the benefit of the farm-labourers which have been promulgated in the paper which claims to be their special representative. That the publication of these ill-considered projects has prejudiced many against the Union, there is no doubt. Still, as they are probably the vagaries of a single mind, it would be absurd to make the Union responsible for them, or to take much account of them at all, since their realisation in this country, or in any other in which the rights of property are respected, is utterly improbable.

As for the farmers—at least those of them who approve of the locking-out policy—they do not appear to look forward to ultimate results at all. They see before them a united band of labourers, able to meet them on equal terms on the wages question for the first time. They see, too, we must admit, the danger of possible losses very serious in extent, inflicted by strikes at busy seasons, although these are not at all likely to occur if they meet the men in a fair spirit. They know that rents have been advancing rapidly for many years, and that there has yet been no stop to that advance. If wages are to advance, too, they think it will be like burning the candle at both ends, and ruin will only be a question of time. Unfortunately, they have attempted to put out the flame at the wrong end. They have allied themselves with their landlords to keep rents up and wages down. These two classes, with the clergy, make no doubt a formidable army, but they will not prevent the rescue of the mass of the rural labourers from material and intellectual debasement.

A division of the rural population into two great armies, consisting of the clergy, landlords, and farmers on one side, and the Nonconformists and peasants on the other, has a very ugly look. There can be no doubt as to which side the sympathy of the masses of the urban population will be given, and as little as to which will ultimately be victorious if the unhappy contest be continued. But the battle may be a prolonged one, and much suffering may be inflicted upon the two principal parties concerned, the farmers and the labourers. Shall these classes read history in vain? The losses and sufferings entailed by similar contests amongst the manufacturing classes are before them. Will they not take warning and profit by the painful experience of others? The farmers have now their Associations, and the labourers their Union. Let these respectively elect members to form a court of arbitration, to be presided over by some gentleman of undoubted impartiality, and to act in cases of dispute between masters and men. Both sides will then be able to represent their views; and perhaps a friendly discussion, or a prudent intervention by the umpire, will in many instances terminate the dispute rapidly to the advantage of all concerned. After years of disastrous contention, this plan is coming more and more into use amongst the capitalists and operatives of the mining and manufacturing interests. Let the agriculturalists waive the preliminary fighting, and proceed to the better system at the outset. Even when an attempt at arbitration fails, the disputants are at least no worse off than they were; and if it succeeds, the gain to both sides is immense. As for the "clergy and ministers of all denominations," their duty as professed "peacemakers" is obvious—namely, to join for once in an effort to bring about this peaceable mode of settling disputes in their several districts. We do not doubt that the landowners will gladly assist them; and thus an unholy alliance will be broken up, to give place to a righteous union in the interest of the peace and welfare of all who live by agriculture, and not of these alone.

The *Christian Shield* (Dr. Parker's paper) has ceased to exist.

Mr. George Dawson (the *Birmingham News* states) is going to America on a lecturing tour.

Dr. Farrar's "Life of Christ" will be ready for publication early in May.

Messrs. H. S. King and Co. are about to issue a cheap edition of the Laureate's works, in ten monthly volumes, to be entitled, "The Cabinet Edition."

The article in a recent number of the *Cornhill*, which took the "side of the maids," and horrified so many of the mistresses, is said to be from the pen of the author of "Joshua Davidson."

Mr. Kinglake's publishers intend to issue a new edition of the first two volumes of his "Invasion of the Crimea," which have for some time been out of print.

An extension of the Edinburgh University Buildings is contemplated, at an estimated cost of £100,000.

Literature.

"THE ENGLISH IN IRELAND."

Mr. Froude, in the volumes before us, has completed the two tasks which he had set himself to perform—viz., to prove the utter incapacity of the Irish to govern themselves, and the equal incapacity of the English to govern them. We imagine this to have been his purpose, for this and nothing else is the lesson of these volumes. It is a profoundly melancholy result of the high genius and great labour bestowed upon this work, and we are sorry to say that, so far as the author's own reading of events is concerned, it leaves us pretty well as much in the dark as to the way in which Ireland should be governed as we were before. We have a history of unsurpassed oppression and weakness on the one side, and of unsurpassed ignorance, disaffection, and crime on the other, with no little difficulty of distinguishing between which was cause and which was effect. The reason is that Mr. Froude is not a very judicial historian. His industry is immense; his power occasionally is very great; he can marshal events with consummate tact; his style is as forcible as it is clear; but he writes as an advocate rather than as a judge. He lets each side be seen, but not in equal proportions. His undisguised sympathy with strong rule, and with authority as opposed to liberty, gives a tone to this work which will compel every reader to accept it with reserve, and, even if he be without the information to correct or supplement it, to doubt its impartiality. But, supposing the author to admit even the partial accuracy of this statement, we can imagine his justification. He could say, and say with great truth, that previous writers have omitted the essential features of the great controversy between England and Ireland; that the wrongs of the Irish have been exhibited with passionate one-sidedness, while their vices have been carefully concealed; that we have had nothing but an indictment against the English Government and rhetorical declamations against English tyranny. Granted; but if we have made a dog savage by chaining him up, are we justified in calling him an ill-conditioned animal because he shows a disposition to bite us when first we give him a little liberty? This is the Irish case: Mr. Froude's is that the Irishman is an ill-conditioned animal, and therefore, that the last thing that should ever be given him is liberty.

These volumes open at the year 1767. Nothing whatever had then been done to loosen the tightness of the English yoke. Ireland was bound hand and foot by penal and restrictive laws. Scarcely a single civil right was allowed to the Catholic, and the Catholics numbered three-fourths of the nation. The Test laws bore with equal hardship upon the Presbyterians and other Nonconformists. Trade was equally fettered by law. The Legislature, the Government and all offices were exclusively in the hands of the Episcopalian of the dominant Church. The bishops were tools of "the Castle"; the beneficed clergy were to a large extent non-resident; seats and votes in Parliament were systematically bought and sold; the great landlords were absentees and drew their rents from a peasantry ground down by middlemen and agents—and yet the people were ill-conditioned and declined "loyally to co-operate" with their rulers. Mr. Froude admits that this was our own fault. The burden of his book is that we have not sufficiently treated Ireland as a conquered country. We have been tyrannical when we should have been just, and we have allowed liberty when we should have acted upon a wholesome system of repression. We have gone wrong every way, and have suffered accordingly, but unfortunately, Ireland herself has suffered more than ourselves. A revival of a spirit of independence and nationality was now exhibited. "Universally," says Mr. Froude, "through the southern provinces there was settled and sullen discontent. Acts of savage ferocity which burst out from time to time, showed that the volcanic fires were unextinguished, and might at any moment break out once more; and all along there was a secret connection between local agrarian passion and political disaffection." The Whiteboys arose, and in various districts landlords were tortured and murdered, women violated, cattle houghed, and houses burned. As though this were not enough, the Presbyterians of the North were provoked by the Government and the landlords to disaffection, and they, too, began either to

* *The English in Ireland in the Eighteenth Century.*
By JAMES ANTHONY FROUDE, M.A. Vols. II. and III.
(Longmans.)

emigrate or to take the law into their own hands. The whole country was seething with rebellion. How was it to be dealt with?

The Viceroy at this period was Lord Townshend, a man who seems to have possessed most of the qualities that are necessary to make a firm, but at the same time, an amiable governor. There was a Legislature, but almost every member of it was bought at a price, and the Government was carried on, as it had been for years, by a system of wholesale bribery. Three or four men, who afterwards rose to great eminence, were either members of the House of Commons, or were members during the greater part of the eventful period comprised in this history. One of these was Fitzgibbon, afterwards Lord Clare, a man whose name is held in abhorrence in Ireland, but whom Mr. Froude, throughout his work, presents as the greatest of Irish statesmen. Undoubtedly, he was a man possessed of the first qualities both of a statesman and an administrator. He had high culture, a calm intellect, remarkable breadth of mind, and was a clear and effective speaker. But he was a Tory. He believed, like Mr. Froude, in authority, and especially in governing men rather than letting them govern themselves. Next stood Henry Flood, the impassioned patriot Irishman. Mr. Froude says:—

"Irish genius runs naturally to words. Henry Flood was a student of Demosthenes, and his special ambition was to be an orator. His enslaved and unhappy country weighed upon his spirits. She was in bondage the chains cramped her limbs, and therefore she was miserable. She pined for liberty, and liberty, as Flood understood it, was the child of eloquence. Not by hard attention to the facts of life; not by submission to the inflexible laws which must be obeyed before they will be our servants; not by patiently undergoing the triple stranded cord of idleness, extravagance, and anarchy, in which the object of his affection was truly held in servitude; not by these, but on the short bright road of bounding oratory lay Ireland's path towards redemption. Let parliamentary eloquence breathe into the souls of her people, and the foul enchantment would disappear, and Ireland would rise up in her native loveliness."

Mr. Froude, just as he allows no opportunity to slip to express his admiration of Fitzgibbon, allows no opportunity to slip to depreciate Flood. The fact is that Flood, after parading his eloquence for some years, was eventually silenced by a handsome appointment, as everybody was silenced who could be bought. Flood, however, afterwards released himself from his shackles, and we do not see why his temporary support of authority should be thrown in his teeth. It should be, in Mr. Froude's view, the one thing in his favour. He was a man of genius and not a mere ranting demagogue, nor, by nature, corrupt. He certainly served his country by helping her on the way to liberty; but, then, Mr. Froude does not appear to believe much in liberty. Grattan came afterwards and soon supplanted Flood. Mr. Froude does justice to the remarkable powers of this, in every way, remarkable man, but, then, he, too, was a "demagogue," and to him is attributed much of the subsequent suffering of the Irish people. He is thus compared with Fitzgibbon:—

"Grattan has been beatified by tradition as the saviour of his country. In his own land his memory is adored. His glittering declamations are studied as models of oratory wherever the English language is spoken. Fitzgibbon is the object of a no less intense national execration. He was followed to his grave with curses, and dead cats were flung upon his coffin. If undaunted courage, if the power to recognise and the will to act upon unpalatable truth, if the steady preference of fact to falsehood, if a resolution to oppose at all hazards those wild illusions which have lain at all times at the root of Ireland's unhappiness, be the constituents of greatness in an Irish statesman, Grattan and Fitzgibbon are likely hereafter to change places in the final estimate of history."

Writing later, when Grattan entered Parliament, Mr. Froude adds:—

"The Cabinet could never rise beyond the thought how with least difficulty to meet the trials of the current session. The country might continue to tread her miserable round from year to year, from century to century. They had bought Flood, and they were satisfied. Unknown to them there had entirely into this very Parliament, in this December, by a casual vacancy in the borough of Charlemont, a youth, who had come into notice as a contributor to 'Baratariana,' more dangerous than a thousand Floods, because alone of Irish patriots he was incorruptible. In five years Henry Grattan was to wrest out of England's hands the power which she had so long abused, to give back to his country her birthright of free trade, and to give her with it the fatal privileges of constitutional self-government, which she wanted honestly to use, and which plunged her into a deeper abyss of ruin than she had escaped."

Here was the main situation, adding thereto that scores of thousands of the Irish revenues were charged from England with the support of royal bastards, of prostitutes, and of every scoundrel who could not be put on the English revenues. Mr. Froude gives us numerous details of this infamous system, with names, amounts, &c., and of how it was carried on.

And yet Flood and Grattan are disparaged because they demanded justice to the nation!

We pass over some preliminary history relating to the alteration in the tenure of the appointment of judges, the Septennial Bill, an attempt to levy a tax on absentees, and to augment the army. The country was in an excited state, and every debate upon national interests became more and more serious. The Government was defeated on the army question. Next came up the pension scandals, and so on. It got to be rumoured that England intended to govern the country without a Parliament, and then it was asked, "Why was Ireland to 'submit when America was winning admiration by resistance?'" Mr. Froude's answer is, "Why, indeed? save that America was 'in earnest. The Irish were not. America 'meant to fight. The Irish meant only to 'clamour and to threaten to fight.'" But the opposition to the Government was so serious, even in the Council, that the Viceroy had to recommend the removal of some of its principal members, while Parliament was prorogued for an indefinite time. The author considers that Ireland was not fit for Parliamentary government. Certainly, the Parliament was not fit for Ireland. The Viceroy at this time recommended the removal of the commercial disabilities, but the English Cabinet would not hear of it, nor did they grant either this or anything else until they granted it through fear. The enraged Commons fought every measure, sometimes winning, sometimes losing; but whether winning or losing, provoking discontent. Nothing was obtained. The evictions in the North brought out the "Hearts of Steel," and led to that wholesale emigration to America which afterwards contributed so largely to the defeat of England in her American possessions.

Lord Harcourt, in 1772, succeeded Townshend as Viceroy. What would he propose? At present he proposed nothing. The tax on absentee landlords was again brought forward, and was defeated. Complaint was once more made of the commercial restrictions, and the English Cabinet refused to listen to them. The application of the Habeas Corpus Act to Ireland was asked for; it was not granted. Irish troops were now used for the American war, and the country was left comparatively defenceless. Harcourt managed, however, pretty well. In 1776 his term of office expired, but he left, as Townshend did, having done nothing to satisfy the demands of the people or ameliorate the condition of the country.

Next came the memorable Parliament of 1776, when the civil, political, social, and ecclesiastical condition of the country was such that, as Mr. Froude says, after a vivid description of the ills that the people could not, and the Government would not, remedy, "things had come to a 'point when, if men had held their peace, the 'very stones would have cried out." The news of American victories and of English concessions came. As the author well puts it, "This was to be the reward of rebellion. 'America had taken arms. Ireland had sat 'passive under her wrongs. America was to be 'free and triumphant; Ireland was to wear 'her chains as the symbol of her loyalty.' The English Nonconformists could say something in this way, and have said it; but, as yet, the English Government has, for the most part, turned as deaf an ear to them as it did to Ireland. One man in Ireland now rose to be the spokesman of the people. Grattan came forward and moved an address to the Crown that the condition of Ireland was no longer endurable. He was, of course, defeated, but ominous signs indicated that the country could not farther be trifled with. It was agreed, in 1778, to abolish some of the penal laws against Catholics; but the Tests, the commercial restrictions, and scores of other bad laws were still retained. Grattan and others once more lifted up their voices. Nothing was done. The people showed their teeth; they did not yet bite; but, as Burgh said, "Ireland is not at 'peace, it is smothered war." "The Volunteers of Ireland" were formed, and paraded the streets. The Parliament would vote only a six months' Money Bill, and then, and not till then, the abolition of the commercial restrictions was passed in something like a panic. The tests on Nonconformists were next abolished, and the Viceroy reported that Ireland was content! Never was a greater mistake. Grattan rose on the 1st March, 1780, to demand an instalment of political liberty. In a great speech he moved his two famous resolutions—"1. The King, "with the consent of the Parliament of Ireland, "is alone competent to enact laws to bind Ireland. 2. Great Britain and Ireland are in "dissolubly united, but only under the tie of a "common sovereign." This struck at the authority of the Parliament of England to make laws for Ireland, and had for its object the

placing of the Irish on an equality with the English Legislature. The motion was not pressed, but from this time Grattan was looked upon as the liberator of his country; and neither he nor those who followed him were disposed to desist from agitation because England was herself in difficulties. We need not follow that agitation. Grattan succeeded; more concessions to the Catholics followed and concessions to the Presbyterians as well. In 1782 Ireland had an independent Parliament, comparative religious liberty and full freedom of trade. The first new Parliament voted Grattan 50,000*l.*, and his name became that of the greatest of Irishmen.

From this point Mr. Froude takes us through the episode of the Convention and the attempt to carry a Reform Bill through the Irish Parliament, which was perhaps more needed than anything, although the author does not think so. It is obvious to us that in writing upon this and other questions Mr. Froude is in a fog. He repeatedly says, in many ways, that what Ireland needed was justice, that is good laws maintained with a strong hand. But what is justice? Mr. Froude sneers at "political liberty," but is he not playing with words? Is all justice comprehended under the words social and religious? May not political liberty mean political justice, and if so, why should justice of one kind only be conceded and justice of another kind be withheld? Mr. Froude's fallacy is transparent, and were he not so prejudiced in favour of authority he would see the fallacy at once. It is very well to say that Grattan wanted "an absurd independence," but the nation that consents to an unjust dependence: what would Mr. Froude say if he were a member of it? We have this brought up in the author's next chapter. "White boys, High and Low," are again dealt with, especially in connection with the resistance to the tithes demanded for the support of the Established Church. Of that Church the author has little to say. He covertly sneers at Mr. Gladstone's "Upas tree," but he gives an unvarnished description of it, of its infamous state and infamous administration. He characterizes the tithes as "abominable extortions," and almost justifies the Whiteboys, while he pities the clergy. For, as he says—"Could an example have been made of the non-resident rectors, 'who were gathering admiring circles round 'them at the Bath tea-tables, the atrocity 'would have been relieved by the sense that 'justice was being done, however rudely. 'Irony could not have selected less appropriate victims than the curates and their 'families." We agree: the atrocities of the Whiteboys were abominable, but the Irish Church itself provoked them. The Whiteboys perpetrated one injustice to compensate for another, as is often done in this world, but this was the only argument to which the Government would ever listen.

There is not so much that is new in Mr. Froude's history of the United Irishmen and of the rebellion of 1798, as there is in other parts of his work, but no part is more skilfully treated, more eloquently written, or more interesting to read. The United Irishmen went beyond Flood or Grattan, who never were concerned with them. They were as reckless in their demands as they were in their warfare. Several good pictures of Wolfe Tone are given to us. The man was one of the greatest rascals that ever duped a people. His own diary shows him to be an unscrupulous, idle, drunken vagabond; yet he, and others more respectable, succeeded in involving his country in a horrible civil war, and almost in converting her into a French province. In no country but Ireland could such a man have had such a success. We believe, however, that, but for the ecclesiastical hate excited by unjust laws—but for the past of exclusion, the refusal of Catholic emancipation, the tithe levies—there would have been no rebellion in 1798, no appeal to France, and no invasion by Hoche. Whatever its origin, the civil war of that period became a war of religion. Had Tone, Fitzgerald and Emmett succeeded, every Protestant in Ireland would have been massacred. As it was, some thousands, at the onset of the rebellion, were horribly murdered—and murdered, for the most part, at the instigation, and under the leading of the priests. Happily, though tardily, the rebellion was crushed, and its leaders brought to justice. Mr. Froude's history of it is, as we have said, an eloquent one, but we cannot help feeling, as we have felt on other occasions, that while all is told to justify the exercise of authority, all is not told of the abuse of authority. The State Paper Office is not altogether the best place of reference on such a matter. After the rebellion, as everybody knows, the independent Parliament of Ireland was extinguished, and by the Act of Union the country was incorporated with Eng-

land. As usual, the Parliament was paid to sell itself, and such were the terms demanded, that even a Viceroy was disgusted. "I long," wrote Lord Cornwallis, "to kick those whom 'my public duty obliges me to court. My 'occupation is to negotiate and job with the 'most corrupt people under heaven. I despise 'and hate myself every hour for engaging in 'such dirty work." In such way did the wretched Irish Parliament come to its final end—and a nice moral on Home Rule does its history point.

Here—where the author closes—we lay down this book. While, as we have said, we do not altogether follow Mr. Froude, we still recognise the high value of his service, both to the State and to literature, in writing it. His work is full of the results of original investigation, and throws, sometimes, strangely new light upon many subjects. Very curious is it, for instance, to find that George III. understood the Irish case better than anybody else in England; that the Catholics formally offered the Crown to put down the American rebellion—which the Irish in America would not believe when Mr. Froude told it to them—and that the great Father O'Leary, the spouting patriot, was a spy in the pay of Pitt! But, on the whole, we believe in Mr. Froude more as an historian than as a politician, and that, notwithstanding what he has written of the folly of a policy of concession, he may live to see that policy justified.

"HEALTH AND EDUCATION."

Although Canon Kingsley's volume consists of reprints of articles from various magazines, with which we had previously been acquainted, we are glad to receive them in this form, and to detect through them traces of a clear and definite intent and system. The separate parts are full of practical suggestion, in spite of some tendency to exaggeration, notably in "Nausicaa in London," where he writes as though London were peopled with "Girls of the Period." But that is a short paper. Of a far more solid and useful kind is that on "Pure Water," or, as he styles it, "The Air Mothers." The waste of water from want of proper scientific storage, and the abuses and unwise methods of water-companies, are dwelt on and admirably exposed, and an example is drawn from the manner in which the Glasgow people have brought a full supply for their city from Loch Katrine:

"Ah—you have been overhearing a good deal about companies of late. But this I will tell you; that when you grow up and have a vote and influence, it will be your duty, if you intend to be a good citizen, not only not to put the water supply of England into the hands of fresh companies, but to help to take out of their hands what water-supply they manage already, especially in London; and likewise the gas-supply; and the railroads; and everything else, in a word, which everybody uses and must use. For you must understand—at least, as soon as you can—that, though the men who make up companies are no worse than other men, and some of them, as you ought to know, very good men, yet what they have to look to is their profits; and the less water they supply, and the worse it is, the more profit they make. For most water, I am sorry to say, is fouled before the water companies can get it, as this water which runs past us will be, and as the Thames water above London is. Therefore it has to be cleansed, or partly cleansed, at a very great expense. So water companies have to be inspected—in plain English, watched—at a very heavy expense to the nation, by Government officers; and compelled to do their best, and take their utmost care. And so it has come to pass that the London water is not now nearly as bad as some of it was thirty years ago, when it was no more fit to drink than that in the cattle yard tank. But still we must have more water, and better, in London; for it is growing year by year. There are more than three millions of people already in what we call London; and ere you are an old man there may be between four and five millions. Now to supply all these people with water is a duty which we must not leave to any private companies. It must be done by a public authority, as is fit and proper in a free self-governing country. In this matter, as in all others, we will try to do what the Royal Commission told us four years ago we ought to do. I hope that you will see, though I may not, the day when what we call London, but which is really, nine-tenths of it, only a great nest of villages huddled together, will be divided into three great self-governing cities, London, Westminster, and Southwark; each with its own corporation, like that of the venerable and well-governed city of London; each managing its own water supply, gas supply, and sewage, and other matters besides; and managing them like Dublin, Glasgow, Manchester, Liverpool, and other northern towns, far more cheaply and far better than any companies can do it for them."

Yes; all this is true about the poor old water companies; but municipal government is not always free of blunders and jobs. However, we agree to a large extent with Canon Kingsley. "The Tree of Knowledge" is a very powerful and readable chapter, dealing with the whole

* *Health and Education.* By the Rev. CHARLES KINGSLEY, F.L.S., F.G.S., Canon of Westminster. (W. Isbister and Co.)

Health: a Handbook for Households and Schools. By EDWARD SMITH, M.D., LL.B. (Univ. of London F.R.S., Fellow of the Royal College of Surgeons, &c &c, &c. (Isbister and Co.)

question of stimulants, and the causes of the increased demand for them, which is generally traced to the prevailing evil of over-work. "The Two Breaths" is a very lucid, popular exposition of the laws of ventilation; and we could wish that this paper were reprinted as a small tract and sown broadcast over the length and breadth of the land.

One main feature of the volume is the attempt to exhibit in a practical form the complete dependence of education on healthy physical conditions. You can obtain no sure and lasting educational result apart from health. Therefore Canon Kingsley would have the simple laws of health made a portion of ordinary school teaching; and doubtless he would say that the "Handbook" of Dr. Edward Smith's is exactly the sort of manual that is wanted. The transition from what we may call the health papers to the educational ones is found in that of "Thrift," in which Canon Kingsley demonstrates that want of knowledge of the laws of health, of true economy and labour shorten life and terribly waste power.

"Labour misapplied you will agree is labour wasted; and as dress, I presume, is intended to adorn the person of the wearer, the making a dress which only disfigures her may be considered as a plain case of waste. . . . Is it too much to ask of mothers, sisters, aunts, nurses, and governesses—all who may be occupied in the care of children, especially of girls—that they should study thrift of human health and human life, by studying somewhat the laws of life and health. There are books—I may say a whole literature of books—written by scientific doctors on these matters which are in my mind far more important to the schoolroom than half the trashy accomplishments, so called, which are expected to be known by governesses. But are they bought? Are they even to be bought from most country booksellers? Ah, for a little knowledge of the laws to the neglect of which is owing so much fearful disease which, if it does not produce immediate death, too often leaves the constitution impaired for years to come. Ah, the waste of health and strength in the young; the waste, too, of anxiety and misery in those who love and tend them. How much of it might be saved by a little national education in those laws of nature which are the will of God about the welfare of our bodies, and which, therefore, we are as much to know and to obey, as we are bound to know and obey the spiritual laws wherein depends the welfare of our souls."

Then follow chapters in "Heroism," "Superstition," and "Science," which may be regarded as suggestions towards the higher education of the mind, while the chapters on "Natural History" and "Bio-Geology" may be regarded as able pleas for the study of natural objects out of doors concurrently with attention to more abstract subjects. The three biographies with which the volume winds up may be taken as historical illustrative instances, so far, of Mr. Kingsley's theory of education; and it is very noticeable indeed that he seems to be more enthusiastic about George Buchanan's patriotism, which kept him from subsiding into pedantry, than he is about his vast learning—though of that he makes due appraisement. Altogether this is a wise, vigorous, suggestive daring, though sometimes wayward and strong-headed book, and one which, on account of the valuable suggestions in sanitary matters which it contains, we could wish to see in the hand of every young man and woman.

Dr. Smith's Handbook professes to be no more than it is. Simple statements are given under the various headings of the more important elements in health—food, clothing, recreation, and gymnastics (and here, too, the educational element appears), cleanliness, dwellings, outline of physiology, atmospheric conditions, the mind and mental work, the special senses, the sick room. These are treated in a clear and practical manner—the style is always well suited to the subject and the purpose in hand. The volume is illustrated with a series of wood-cuts, which add to its value, and we can cordially recommend it to schools and households, in both of which we are sure it will be found of much use. Hardly, indeed, could we name a more reliable and valuable reference book for the latter, where advice on many little points is always wanted, and sometimes not being at hand, much suffering and pain is caused. The publication of such works as these betoken a growing desire for knowledge on these subjects which we hope may result by-and-by in a great improvement in our public health. We are not sure, however, that if Dr. Edward Smith lived in a district where the keeping of domestic fowls is largely indulged in, he would be so clear in his recommendation of that practice.

MESSRS. CLARK'S RECENT ISSUES.

Messrs. T. and T. Clark, of Edinburgh, continue their beneficent course, and lay us under new obligations month by month. So continuous and profuse is their generosity, that we can only accord a brief notice to each of their last series of gifts.

To their Theological Library they have added *Keil on Jeremiah* (Vol. I.), and *Martensen on*

Christian Ethics. The former is marked by the accurate scholarship and the sober good sense which characterize all Keil's expositions. It is a welcome and valuable aid to the study of the prophecies of Jeremiah. And we are specially glad to mark that, in the face of the wild and arbitrary conjectures rife in Germany, which attribute these prophecies to a multitude of different writers, and trace in them the signs of recension after recension, Keil maintains that they compose one work, and are the product of a single mind. His conclusions on the much vexed question of the origin and compilation of the prophetic utterances attributed to the priest of Anathoth are—(1) That the book has been arranged on a distinct self-consistent plan, which subordinates chronological order to the principle of grouping together cognate subjects; (2) that the book written by Baruch in the fifth year of Jehoiakim's reign (see Jeremiah xxxvi. 4, *et seq.*), which contained the oracles spoken by Jeremiah up to that time, is the basis of the book as finally handed down to us, without being incorporated with it as a distinct work; but, in accordance with the plan laid down for the compilation of the entire series, was so disposed that the several portions of it were interspersed with later portions, handed down, some orally, some in writing, so that the result was a uniform whole; and (3) that the complete edition of the whole was not executed till after the close of Jeremiah's labours, probably immediately after his death, when, in all likelihood, his colleague Baruch compiled it.

The second is the work of the Danish prelate, Martensen, and is translated from the Danish, not from the German, edition by C. Spence. The Christian ethics, unlike those of Pagan races, are based upon theology. So that he who would write fitly on the ethics of Christianity must cover a very large field of theological thought. Bishop Martensen freely recognizes the obligation, and acts upon it. He both lays down the theological foundation of his ethical structure, and informs his moral principles with motives drawn from the revelation of God's righteous and loving will to man. He has given us a treatise marked by great breadth of thought, a fine scientific method, and a lively incisive style which presents a very pleasant contrast to the cumbrous and involved sentences of the German moralists and theologians.

To their Patristic Library they have added St. Augustine's lively and telling "Lectures on St. John," which are even more valuable for the historical pictures he unconsciously paints in them than as expositions—his unquestionable power as an expositor being somewhat marred by his love of allegorizing; as also a volume containing four of his smaller doctrinal treatises.

We may almost reckon as in the Patristic Library a fine edition of Calvin's great work, "The Institutes of the Christian Religion," published in the original Latin, and carefully edited, with the briefest of annotations, by A. Tholuck.

Dr. Gloag has already won reputation as a sound and scholarly expositor by his *Commentary on the Acts of the Apostles*. His *Introduction to the Epistles of St. Paul* will certainly add to that reputation. Each of the Epistles is handled with great fulness, much more space being devoted to them than is commonly accorded to the writings of any one author in *Introductions to the Bible* or to the *New Testament*; and the occasional dissertations are really exhaustive essays on the more important topics suggested by the letters of the great Apostle.

Dr. Patrick Fairbairn has also, and that long since, taken a high degree among scholarly expositors of the Word. His great work on "The Typology of Scripture," is widely and favourably known. But we have read no book of his with a keener appreciation and enjoyment than that just published on the *Pastoral Epistles*. It contains all one needs in order to an intelligent study of these epistles—the Greek Text (that of Tischendorf's eighth edition)—a new translation of the text, a general introduction, a commentary brief yet full, never running into sermons, though no doubt it will suggest many, and appendices in which he discusses three of the large questions raised in or by St. Paul's Letters to Timothy and Titus. Ministers will find it a very helpful book, and all scholars who meditate an exposition of these inspired Epistles will do well to study it, although perchance, as they study it, they may relinquish their design.

THE MAGAZINES FOR APRIL.

The *Contemporary Review* for this month opens with an article by Archbishop Manning, who returns to the charge on the subject of Ultramontanism and Christianity. His point now is that Mr. Stephen, in the article of last month, has fully verified the position maintained in the original discourse on Caesarism and Ultramontanism, namely, that no man can deny the Papal claims "without renouncing his Christian name or the coherency of his reason." In the present paper, the archbishop declines to argue the question whether there is a God, or whether the Gospels are historically true, and contents himself with proving—what we should have thought no one doubted—that the Anglican Church claims within the realm of England just what the Roman Church claims over the whole world. He says that Nonconformists do just the same thing. But there we differ. Later in the number there is a painfully interesting account of the last years of Emmanuel Deutsch, by Mr. Haweis. The writer has evidently been a true and faithful friend. But we more than question the propriety of publishing some things that are recorded here. In bodily torture, morbid mental excitement, and nervous depression, the most heroic souls will sometimes say things that they would scarcely like to see repeated. The ill-treatment of Deutsch, by people who ought to have known better, appears shocking. And if there is any mistake, the statements of this article would seem to call for an explanation. A thoughtful article on the "Tory Press, by a Tory," will, probably, cause no little complacency amongst Liberal editorial circles. The other papers, including one by Dr. Bastian, on his favourite subject, a memorial of Theophilus Lindsey, by Dr. Vance Smith, and "Evangelicalism" by Mr. Capes, have all the variety of interest and inequality of power which are always characteristic of the *Contemporary*.

In the *Fortnightly* we are gratified to find that the editor is commencing another of those series of brilliant and impressive essays which have of late formed the most attractive feature of this very thoughtful magazine. His subject is that great English institution—"Compromise." This has latterly been so vilely abused both in the political and the religious world that it is high time some one spoke out on the matter. And we know no one more competent than the editor of the *Fortnightly*. The epilogue on "Public Affairs," by Mr. Frederic Harrison, is this month even more than usually vigorous, and characterised by a sort of prophetic solemnity of tone. The invective against "the brute appeal to brute force" made by German statesmen without the slightest sign of compunction or shame, is more than a fine piece of political writing; it is like "the voice of one crying in the wilderness." Mr. Harrison believes that socialistic speculations have taken a much deeper hold than is commonly supposed on the populations of Germany. There is a very timely essay by Dr. Maudsley on "Sex in Mind and Education." Well will it be for the next generation if some of the warnings uttered here should have a healthy influence on misguided females who think they can efface the facts of nature. Mr. Colvin's discussion of "The Indian Famine and the Press" will doubtless be read with eager interest. His view is on the whole favourable to the Indian administration.

Of the magazines this month *Fraser* is probably the most interesting; but it is sometimes not an editor's virtue that he produces an exceptionally good number, just as we all know it is often not his fault when an inferior number makes its appearance. Here is matter in which the old is fresh and the new is good. There are two singularly good papers on the relation of the Papacy to State life on the Continent—one on Germany and the Papacy, and the other on the Old Catholic Movement in Switzerland. Both writers are confident of the defeat of the Church in its struggles with the State. Mr. Elliott Browne writes an interesting article on Shakespeare's son-in-law, Dr. Hall. A clergyman of a very broad school makes some home-thrusts at our religious life in an article on Modern Missions. There is a capital description of the Postal Telegraph Service by Mr. Nowell; and Mr. Montague Conway has written charmingly on Ilkley—as Americans can write of old English villages. We thank the author of "Green London" for pleasant writing and good suggestions on London trees that are and that might be.

The two tales now running through *Blackwood* hang fire a little. "Alice Lorraine" should not have been broken in the way that it is broken this month, and there is too little movement in "Valentine." "Disorder in Dreamland" comes to a conclusion. There is good critical writing on "New Books," and very good matter in the article on our "International Vanities—Decorations," but we should have liked a little stronger writing against them. It is quite true that they are inevitable,

and that, as is suggested, we may get worse than we are in this respect, but that is no reason why they should not receive a little more of the ridicule that is due to them. But, says the author, "let us moderate our scorn of those who, in other countries, are setting us an example which, whatever we may think about it now, we are doubtless destined to ultimately follow." We regret to find that anybody should think so. *Blackwood* continues its jubilation over the advent of Mr. Disraeli to power, and seems to think that the country is at last safe.

A paper in the *Cornhill* on Livingstone, from the pen of Mr. Rowley, demands separate notice. Mr. Rowley was with Livingstone in Africa on the Mackenzie Mission, and writes from personal knowledge. He gives the heroic traveller his due, but brings out one or two facts not hitherto generally known. Mr. Rowley says that when Livingstone last left England he left "not altogether satisfied with the recognition which his merits had received," and that the cause of this dissatisfaction arose from the circumstance that Dr. Barth had been knighted, and that "he found it hard to for give that distinction." Says Mr. Rowley, "So strong was his feeling upon the matter, that the subject of it became personally obnoxious to him"; in fact, Livingstone is represented as making this antipathy, arising solely from jealousy, very plain, and that he long continued to resent the injustice that had been done him. Can this be wholly true? Is there not, at least, some exaggeration in it? Mr. Rowley, however, appears to speak from personal knowledge—a knowledge so full that notwithstanding this little speck, he writes with enthusiastic admiration of the man to whose remains we are now waiting to do such honour as no traveller has ever before received.

It must be Miss Thackeray who gives us the delicately-touched tale of the "White Cat," in this number of the *Cornhill*, which contains, also, a fine testimony to Elizabeth Barrett Browning—one of the best criticisms of that gifted lady's poems that we have read. Besides this, we have articles on the "Side of the Mistresses"—a scolding article singularly enough—and the continuation of the two fine tales by which the *Cornhill* is most distinguished.

The *Gentleman's Magazine* has also a paper on one of our poets—Shelley, in connection with the "Prometheus Unbound," but it is less a criticism than a eulogium, with too much of "sublime," "divine," "splendour," and so on. Mr. Clive will yet pass the Shelley stage. Mr. Moy Thomas is the first writer who deals in a monthly with the "Great Trial at Bar." It is hinted that several disclosures have yet to be made. The versatile pen of Mr. Sala deals with Locomotion in London, and there is good writing on "Men and Manners in Parliament," with a juster estimate of Mr. Disraeli as a speaker than is often to be met with. The most noticeable of the remaining contents this month are the two serial tales. Mr. Hatton's sensational "Clytie" draws to a conclusion, and Mr. Francillon is doing well in "Olympia."

Macmillan's Magazine is rather dry. The best papers are on "Our Judicial Policy," by Mr. A. V. Dicey, on the "Philosophy of Slang," by Mr. E. B. Tylor—a curious contribution of singular learning and ingenuity, and Mr. Picton's "Denominational Education from a National Point of View," which should have had more space, and must have from us more than we can now devote to it. Mr. Picton writes with breadth, and turns the tables on the Denominationalist who wrote last month. How bright and fresh are the "Letters and Reminiscences of Mendelssohn," by Dr. Ferdinand Hiller, of which we have another instalment in the present number of *Macmillan*! Mr. Creighton writes well of "The Personal Life of Dante," and Miss Stanley contributes an exceedingly interesting article on the "Flower Mission," with a suggestion that it should be continued. By all means, and let Miss Stanley herself organise it. She will be more welcome than most physicians to the poor and the suffering. "Castle Daly" drags, and we are glad to say that Mr. Burnand finishes his tale. Would it not have been somewhat better than it has been if the sketches of Bishop Wilberforce and Canon Liddon were not so very obvious?

The best of *Tinsley's Magazine* consists in a paper on Chatterton—that provocative subject—written with what we all feel,—sympathy, admiration, and pity. There is a beautiful tale of "Little Madge," showing how the weak may conquer the strong. Mr. Farjeon gets on well with *Jessie Trim*, and we begin fairly to take an interest in Jessie, which we have not before done. "Labour and Recreation" is a sensible plea for the latter,

and another plea is put in for the mother-in-law. The novelette of "Honoria" is remarkably good.

In the *Victoria* the most striking paper is on Heinrich Heine, by Miss Hillard, and there is a good discussion on Spiritualism. "Which is his 'Wife?' is getting thin, and we do not yet get hold of the plot—only of the characters. The *Victoria* is doing good service, but it should be more special in its character.

The *Argosy* is distinguished by tales. First we have "In the Dead of Night," which is running through the magazine; then another tale, somewhat of the Charles Reade order, entitled, "Sandstone Torr," and still another, "A Dream from 'Heaven,'" showing how an intending suicide was saved. This is by Mrs. Wood, and it is worth the whole number.

Can we say anything fresh in praise of the general merits of *Scribner's Monthly*? The present number contains the continuation of the "Great South," with its wealth of exquisite illustrations, but to many the article of the number will be "Christ's 'Resurrection scientifically considered," in which Strauss, Renan, Huxley, Tyndall, and the school to which they belong, are all dealt with. The article is full of power and is fair throughout. Another paper that has struck us is on "The Health and Physical Habits of English and American Women," in which a good many will be surprised to find an American lady ascribing the inferior health of American women to a great extent to the influences of climate. Other circumstances are taken into consideration, but we should have thought that this would not have appeared at all.

The *Saturday Journal* is a new candidate for public favour, projected by Mr. Alexander Strahan, encouraged we suppose by the success of the *Day of Rest*. The first number, which lies before us, is a good pennyworth. It has five full-page illustrations, the first chapter of "The Sherlocks: a Chequered History," and a variety of readable matter. One of the illustrations is an excellent photographic group of the "Four great leaders in Darwinism." Mr. Strahan bids high for popular support. His new venture "is intended to be as cheap as the cheapest, and as good as the best." For such a magazine the competition is great, there is still ample room, and the first number of the *Saturday Journal* affords evidence that the above promise is not illusory. With each monthly part is to be given a supplement, reviewing the social, literary, and scientific incidents of the month.

We have received the *Evangelical Magazine*, which contains a good portrait of the Rev. J. Keynes, of Wimborne, and a good paper from Dr. Pressensé on the "Unity of the Church of Christ." Dr. Pressensé condemns the persecution of Catholics on the continent.

The *Preacher's Lantern* has, as it always has, good matter.

BRIEF NOTICES.

So Great Love! Sketches of Missionary Life and Labour. By Miss BRIGHTWELL. (John Snow and Co.) The subjects of these eight short sketches all belonged to the London Missionary Society. Honourable as is the rank of that society among the group of missionary societies of Great Britain, on account of its priority in time to most of them, the catholicity of its constitution, which distinctly disavows all sectarian preferences and aims, the abundance of its services, the high character and faithful labours of world-renowned missionary heroes who have been its agents, we were, nevertheless, disposed at first sight to regret the appearance of undue partiality for one particular institution, now and for a long time in fact mainly representing the Congregationalists, in thus seeking illustrations from its records alone. That "great love" which impelled Williams and Knill and Moffat to their life-long toils among alien races, surely wrought not less mightily in Brainerd and Henry Martyn, Judson and Burns, and Bishop Patteson, and a whole galaxy of devoted Christian men and women, connected with other missionary institutions. Our prejudice against Miss Brightwell's work, however, went no further than the title-page and table of contents. In the introductory chapter the accomplished authoress informs us that the book is in large measure a reminiscence of personal recollections. Not because she underrates the contributions of other societies to the common cause, but because from childhood upward she has been intimately associated with this society, and has been honoured to possess the personal acquaintance and friendship of some of the faithful servants of Christ, whose tale she narrates, has she chosen the subjects of her portrai-

ture all from one source. Brief as these sketches are—miniatures rather than life-size portraits—they are executed by a skilful and loving hand. Old readers of missionary literature must not expect to find much novelty in these short chapters on Williams, Lacroix, Morrison, and the rest; but the world and events move fast in the nineteenth century, and a generation is growing up to which these names, and those of Vanderkemp, Smith and Knill, are only known as names. Indeed we doubt if many persons take down the books of twenty or thirty years back from their honourable repose on library shelves, and really learn what sort of men they were who won for themselves this abiding renown. To such these sketches will give in a few hours a clear and vivid impression of the character and services of these model missionaries. Miss Brightwell wields her pen with no prentice hand, and the interests of her sketches is well sustained to the end. Her latest book will be appreciated in many a Christian household for Sunday reading, and will be a welcome addition to the Sunday-school library.

On Holy Ground: or, Scenes and Incidents in the Land of Promise. By EDWIN HODDER. (Edinburgh: W. P. Nimmo.) Mr. Hodder will, we think, feel complimented when we say that his description of his tour in Palestine has given us much amusement. We state this in no depreciating spirit; quite the reverse. Mr. H. tells us in his preface that he resolved to describe not what he ought to have experienced in making the tour of the Holy Land; but what he actually did experience. "For example, the writer may be asked what were his feelings when he first stood within the walls of Jerusalem? Well, he knows exactly what he ought to say to please the ears of some devout persons. He ought to launch out a considerable portion of a sermon descriptive of feelings which he never had then, but which came to him in due course, at different periods, in different moods, and in different places. But if he told the plain truth, and spoke naturally, he would say the first thing that struck him on entering Jerusalem was the number of costermongers selling pistachio and pea nuts, the quantity of sherbet consumed at street stalls, the long rows of cafés and cigar shops, and the knot of Englishmen (distinguishable anywhere by their hideous costumes) lounging outside the Mediterranean Hotel!" We can assure the reader that Mr. Hodder faithfully carries out his programme. In company with two young friends he formed part of a large party of Cook's excursionists; and the speciality of his book is that it is written from the Cook's excursionist point of view. Grave students of the topography and archaeology of the Holy Land, may still go to Porter and Robinson and Dean Stanley. Mr. Hodder makes no pretence of being even a humble follower of these explorers of sacred sites and teachers of biblical geography. The notices of this kind which his book contains are mostly taken from his guide-book, not without candid acknowledgment. But if any one wants to have some idea of the nineteenth-century superficial aspect of Palestine as it appears to the modern tourist, from the door of one of Cook's comfortable tents, as he smokes his cigar after a creditable dinner of several courses and dessert, let him read those lively pages. Evidently there is the minimum of starch in Mr. Hodder's composition. We should really have liked to have seen him astonishing the Arab guides and porters, by his agile performance of a sailors' hornpipe, and the Highland fling; though it does seem slightly incongruous to be told that his acrobatic fame was acquired in their camp near the Pools of Solomon! But though Mr. Hodder puts no unnatural restraint upon the healthy exuberance of his spirits, and was a simple straightforward kindly Englishman in the Holy Land at home, let no one suppose from our notices of his book that it is written in a frivolous spirit, unworthy of its theme. He travelled with his Bible in his hand, and still better in his heart too, and brought a keen sympathetic interest to every sacred scene, though shunning pedantic controversy about dubious names and sites. Any one contemplating the Eastern tour would find his book a good preparative. We rather regret that Mr. Hodder has not given us an itinerary and a scale of expenses, combined with a few hints as to the merits of travelling under Mr. Cook's guidance, as compared with an independent journey.

The Child of the Chosen People. (James Nisbet and Co.) Is there any divine law for the composition of works of fiction? In writing history, of course, one must write according to the facts. Wilfully to do otherwise is to lie. But how is it with books which are avowedly the creation of the

imagination? It would seem as though some authors suppose that, if only they acknowledge they are writing fiction, they may write anything they please. We venture to suggest that fiction too has its laws, as well as fact, and that to ignore these laws is misleading and pernicious. A novel to be valuable must be *true*; that is, it must be founded upon actual study of incident and character, or it must reproduce veri-similitudes of actual character by intuitive perception of the laws which govern human thought and feeling. All fiction that is really valuable and therefore justifiable is parabolic or typical. The individuals pourtrayed have never existed as they are pourtrayed. The circumstances and events are not to be detected as exact counterparts of scenes and things known to history. But the substance, the core, both of the events and the characters, is real and true—often is more real and true to nature than are descriptions of persons and events in history and biography, because the author of the fictitious narrative by a kind of second sight penetrates below the surface into the inner meaning of human life, and throws upon the canvas a living, breathing picture of this life of man, which is to many historical sketches as an oil painting is to a photograph. If this be possible, then is every writer of fiction under a solemn obligation to study nature and facts; to understand the actual state of human hearts and human lives as they are, not as he fancies they are, or would like them to be. To fail in this duty, wantonly to represent men and things diversely from the ascertainable law of their being, is to help to deceive the human race; and how great mischief is done by novelists devoid of all sense of sacred duty no one can tell. The divergence of the world of fiction from real life is easily detected, so far as external events are concerned. Every one knows that the remarkable coincidences which cluster so thickly within the space of three half-guinea volumes do not happen in like proportions in the actual world. Rich uncles do not come home unexpectedly from Australia; dying men do not hide their testaments in undiscoverable nooks; frightened horses do not run away with beautiful young ladies in the world of fact with the same frequency as in the world of fiction. Patent as this is to the meanest capacity upon reflection, the constant iteration of the false representation of fiction cannot but be injurious, because many little cultured persons cannot or do not reflect. The misrepresentation of facts, however, is a small matter beside a misrepresentation of the formation of character. Characters, in fiction, are worse than useless, unless they are typical—that is, true representations of the real working of the laws that govern human nature. If accurate portraits of living eccentricities, they belong to biography not to fiction. If mere compositions, they ought to be classed with mermaids, hippocrits, fairies, and bogies; and because not so classed, but dressed up so as to pass themselves off for men and women, they are falsities which cannot but injure undiscriminating minds. "The Child of the Chosen People" is a cleverly written book, containing some touching scenes, and exhibiting a Christian spirit. But a book which introduces five Jewesses of two families, four of whom are converted to Christianity, and the husband and father of two of them besides, which makes use of illnesses and deaths, accidents and English clergymen, *ad libitum*, to bring about the desired result, is, we fear, in more senses than one, a work of the imagination.

MR. HENRY LESLIE'S CHOIR.

The second concert of the season took place on the 24th ult., in St. James's Hall, when several interesting novelties were produced. The performance commenced with an organ prelude by Corelli, admirably played by Mr. Ward on an American organ; but the instrument, though sweet-toned, seemed hardly powerful enough for the spacious hall. Wesley's motett, "Dixit Dominus," which had lain unused in the British Museum for upwards of thirty years, and another motett, "Gaudent in colis," by Walliser, organist of Strasburg Cathedral in 1600, also given for the first time, are specimens of the highest class of church music, and though perhaps not as attractive as less learned compositions to a general audience, Mr. Leslie deserves the thanks of all true lovers of music for the opportunity he afforded them of hearing such works so admirably performed. Other works, presented for the first time, were a part-song by Mr. Leslie himself, entitled, "The Rainbow," the last verse of which was repeated in response to a unanimous encore, a "Tantum ergo," by John Francis Barnett, also encored, an evening hymn by Blumenthal, "The Shadow of the Evening Hour," and, as an additional novelty at these concerts, an anthem by Charles Horley, "I was glad when they said unto me," which we thought worthy to rank with the best compositions of its

class. We must not omit highly favourable mention of Bach's elaborate motett, "I wrestle and pray," nor of Mr. Leslie's very successful part-song, "The Lullaby of Life," produced at the last concert, and now repeated by general desire, and warmly encored. Gounod's "Ave verum," Mendelssohn's 43rd Psalm (both encored), and some excellent sacred songs by Miss Katherine Poyntz, Mr. Bentham and Mr. Ainsworth, completed this highly meritorious performance.

Mr. Leslie's next concert is announced for the second week in May.

THE BENGAL FAMINE.

A telegram dated the 4th April, from the Viceroy of India, states that the weather during the fortnight has been singularly favourable, that the rain has done much good, and that owing to the earliness of the spring harvest people have been enabled to prepare the ground for the later crops. Except in Tirhoot the condition of the people is said to be "decidedly good and hopeful." The total number of deaths from starvation is given as thirteen. It is feared, however, that a certain number of old people and children have succumbed, or will succumb, to privation besides these. When deaths occur on the relief works it is impossible to say whether they are due wholly or in part to starvation. The mortality from all causes on the roads in Tirhoot meanwhile is said to be singularly small. When the spring harvest which now occupies certain districts is over, it is expected that there will be a large addition to the number of people on the works.

The following telegrams, dated Calcutta, April 5, are published by the *Times*:—"The last weekly narrative is hopeful, and declares that copious rain is wanted in Tirhoot this month to prepare for the next crop and to supply the tanks. Half a million of people are being relieved in the north-eastern portion of the district. 767,492 in all are engaged upon relief works, and more are expected after the harvesting. The general health is still good. Ten or twelve deaths are reported as directly due to starvation. Sir G. Campbell says that the weakly must die in some numbers only in Baherya. Mrs. Metcalfe is superintending the charge of the poor and orphans in Durgunga. 381,819 tons are allotted to all the distressed districts. 199,000 tons have been exported since October. The first train reached a point near Durbunga yesterday."

"Calcutta, April 5.—I have traversed all Eastern Tirhoot. The wells and tanks are everywhere drying. Men and cattle are distressed. The cultivation of low lands is stopped. Rain is urgently wanted. Three deaths from famine are reported. There were two fires yesterday near Lehra."

STRIKES AND LOCK-OUTS.

The agricultural labourers' lock-out in the East Anglian counties is extending its area. 150 more men have been locked out for belonging to the Union, and 1,500 are now on the Union books. All these have received another week's pay from the Union, amounting in the aggregate to 700*l.* or 800*l.* Nine shillings per head is the nominal sum paid to the men by the Union, but liberal subscriptions it is stated are forthcoming in the neighbourhood from sympathisers with the movement. A good many men have left the district for distant parts of the country or the colonies. The locked-out labourers have held an out-door meeting at Newmarket, at which about 5,000 persons were present. Several Union delegates addressed the meeting, and assured the labourers that the funds would last as long as the farmers kept up the lock-out, and one week longer. In some of the villages in the district there are few if any labourers at work, and farming operations are at a complete standstill.

At a meeting of the executive committee of the National Agricultural Labourers' Union, at Leamington, on Monday, a resolution was passed expressing an opinion that the demands of the locked-out labourers are moderate and just, regretting the hostile attitude assumed by the farmers in the matter, and pledging themselves to afford the men all the moral and material support in their power. Mr. Arch being unwell, was not able to be present at this meeting. Mr. H. Taylor, the secretary, on Saturday returned from Manchester, where he reports the trades unionists evinced hearty sympathy with the locked-out labourers in the Eastern counties, and promised pecuniary assistance so long as the struggle continues.

The Bishop of Manchester has written to the *Times* on the lock-out of agricultural labourers, strongly protesting against the conduct of the farmers, which he characterises as suicidal, unjust, and dangerous to society in the districts which it affects. The demands of the labourers are not, in the bishop's opinion, extravagant, and if the farmers cannot afford the rise, then rents must come down. A Cambridge letter states that several of the local clergy, notably the Rev. Dr. Burgess, of Whittlesea, have followed the example of the Bishop of Manchester, and publicly advocated the cause of the labourers. The suggested meeting of the landlords and farmers which was fixed for the 14th inst. has for some reason or another been abandoned for the present.

The strike of 1,300 miners employed in the Leicestershire coal-field continues, and there is no prospect of its termination. The number of colliers

on strike in South Staffordshire is now upwards of 13,000, a considerable accession having taken place on Saturday, when the notices at several collieries expired. The North Staffordshire colliery engineers, numbering over 1,000, have determined to strike. From 10,000 to 12,000 miners will thus be thrown out of employment.

At a meeting of Scotch miners' delegates representing 21,000 men, held on Monday at Glasgow, it was agreed to accept the proposed reduction of wages whenever it did not exceed 20 per cent. The resolution was in accordance with the advice of Mr. Macdonald, M.P., who addressed the meeting

THE LATE ASHANTEE WAR.

The latest advices from Cape Coast are to the effect that 250 of the officers and suite of King Koffee have arrived to settle the treaty, and that they show anything but a submissive spirit. They refuse to give up their human sacrifices, and they say there has been a mistake as to the amount of indemnity. They show no inclination to yield on these two points. Amongst the commissioners sent down was one of the king's sons, whom he wishes to receive an English education. This indicates a desire for friendliness and peace; but it must not be supposed that the youth in question is a person of any consequence. According to Ashantee law, brothers or nephews inherit, and sons are merely poor relations. It is reported that King Koffee is ill, and that great dissension exists among his followers. Another powerful chief, Juabin, contemplates secession. His town is but little inferior to Coomassie, and is (so the missionaries say) much more elegantly built. The chief contributed 12,000 men to the recent invasion of Fantee, and his secession in itself would be the dismemberment of Ashantee.

Captain Glover, Captain Sartorius, and other officers of the Ashantee expedition, arrived at Liverpool on Friday afternoon by the steamer Bonny. They were received on landing by the deputy-mayor and members of various public bodies. A large crowd assembled and the officers were loudly cheered.

It is stated that Captain Glover agrees with Sir Garnet Wolseley that the Ashantee power is pretty well quelled, and that it only lies with the Government and the merchants to take such measures as ordinary prudence and enterprise would suggest to make and retain large trade with the interior. The tendency of the African tribes is ever towards the sea; they recognise the importance of an independent access to the coast for trade, to avoid the payment of a heavy tax to the intermediate tribes. This was unquestionably the real cause of the Ashantee invasion, and Sir Garnet Wolseley's treaty, when signed, will practically prevent the necessity for another similar effort, as trade with the interior will in future be fostered, and not, as heretofore, checked.

The *British Medical Journal* says that some of the Ashantee officers who seemed fairly well on their arrival in this country had since been prostrated by relapses of fever. Most of them will shortly proceed to the continent for change. Sir Garnet Wolseley has already left England.

During the stay of the Court at Osborne the Queen will visit the naval invalids from the Ashantee war, now in Haslar Hospital. The review of the Naval Brigade and Marines will probably be held on Southsea Common on the 22nd.

Gleanings.

The article chiefly sold at fancy fairs—The visitor.

Among the numerous London churches doomed to destruction is All Hallows, Bread-street, where John Milton was baptized.

Khalil Pasha claims to have discovered the means of suppressing polygamy in the East. He proposes a decree to compel the husbands to keep the mothers-in-law of their wives in the same house with their wives.

Professor Nordenkjold has discovered an oval mass of iron, weighing twenty-five tons, in Western Greenland. Opinions are divided as to the origin of this mass, which the discoverer does not hesitate to consider as a large meteorite.

The late Mr. Robert Freeland, of Gryffe Castle, Scotland, has made bequests amounting to 27,500*l.* to various religious and charitable societies in Scotland. Among the legacies are 5,000*l.* to the Free Church Foreign Missions, 5,000*l.* to the Free Church Female Schools in India, 4,000*l.* to the Western Infirmary of Glasgow, and 3,000*l.* to the Free Church Building Society in Glasgow.

"FOR A MINISTER TO SAY GRACE."—At a meeting of the Perth Town Council, one of the magistrates objected to "a cake and wine banquet" in celebration of the Duke of Edinburgh's marriage, on the ground that on the occasion of the last banquet of a similar kind, the magistrates were held up to ridicule on account of sundry small expenses which they incurred, such, for instance, as a sum of 3*s.* 4*d.* "for a minister to say grace." It turned out, in course of a debate which ensued, that this sum was the fee charged by the town clerk for writing to the minister, asking him to attend the banquet and say grace.

A MUCH NEEDED REFORM.—We are glad to see that the directors of at least one railway company are not impervious to ideas of reform, and that the

approach of a holiday season has given the public an improvement which they have until now vainly demanded for all times and occasions. The Lancashire and Yorkshire Railway Company, it appears, have decided that henceforth their booking offices shall be open continuously on week-days for the sale of tickets for any train on the same day. Those who have had to wait in a crowd of passengers until it pleased the clerk or station-master to push back the little slide and then invite the customary, sometimes the painful, crush, even while the warning bell was summoning the travellers to take their seats, will readily appreciate the boon now tardily granted. It is not too much to say that if this reform had been in force, one-half the complaints against railways for mismanagement, want of punctuality, and loss to person and property would never have been made.—*Daily Telegraph*.

TRANSFUSION OF BLOOD.—At the last sitting of the Paris Academy of Sciences, an interesting paper was read on an operation of transfusion of blood successfully performed by Dr. Béhier on a female patient, who has since left the Hôtel Dieu perfectly cured. At the time the operation was decided upon the woman appeared to be on the brink of the grave; the pulse was imperceptible, her weakness such that she was unable to move, her eyesight all but extinguished; she was unable to speak, and nothing would stay on her stomach. Dr. Béhier performed the operation in the presence of a number of students, to whom he afterwards explained the principles by which he had been guided. The quantity of blood administered in this case was not more than eighty grammes. Baron Larrey, after the reading of this paper, said that this was one of the most interesting cases of transfusion of blood that had ever come to his knowledge. The possibility of success was now proved beyond a doubt after a controversy which had lasted for upwards of two centuries.

AN AUDACIOUS TRICK.—A thief recently entered the hall of a London club without attracting the notice of the porter, and proceeded to empty the pockets of the greatcoats he found hanging in the corridor. While selecting a few of the best he was interrupted by a member, who in astonishment asked him what he was doing. "Oh, that is my regular business," he said, "I am employed to clean the gentlemen's coats in several clubs. I take all the grease out of their collars." "Indeed!" said the gentleman, interested, thinking he had got hold of one he could turn to account. "How long do you take?" "Why, I will be back with these in an hour." "If so, you may as well take mine," said the master, adding his coat to the heap, and escorting the "sneak thief" past the porter. "What great conveniences you have in London!" remarked this country gentleman to a group of his friends. "I have just given my coat to a man I found in the corridor, who cleans coats for the club." "To whom do you say?" cried two or three. "The man I found carrying the coats out. Wait—I have his card." But the knowing ones did not wait; they hurried out to find the pockets of some greatcoats empty, and other coats altogether gone.

THE COUNTRY PARSON AND THE TURKEY.—A correspondent sends us the following story, and vouches for its authenticity:—Half a century ago, when the income of a Dissenting preacher was not very large, his salary was often supplemented by a bountiful supply of provisions from the well-to-do members of his congregation. The grandfather of our correspondent was a Baptist minister in Hertfordshire, and at Christmas time he used to be positively inundated with hampers filled with good things. On one occasion an enormous turkey was sent to him by the thoughtful kindness of a neighbouring farmer, but as the minister's family had already provided for the Christmas dinner, the bird was sent into the market and sold. A passer-by seeing this fine specimen of poultry, said, "What a splendid turkey! just the thing for the parson's Christmas-dinner," and to the parson it was sent. The prudent wife sent it a second time to the market, and sold it again for a handsome sum. Another friend, similarly struck with the magnificent proportions of the turkey, purchased it, and also sent it to the "parson." Not wishing to fly in the face of Providence, the good man said at last, "It is very clear that the Lord means us to have this turkey;" and, with the entire approbation of the family, it formed part of the Christmas dinner.

OCEAN CURRENTS AND CLIMATES.—In a lecture at the Royal Institution Dr. Carpenter has given the result of a series of investigations carried on by him in 1868 and the three following years, thus:—1. That there is a general interchange of water between the Polar and Equatorial areas, wherever permitted by the disposition of the land; the whole of the deeper stratum moving slowly from the Equator towards either Pole. This double movement is sustained by the constant excess in weight of the Polar column above that of the Equatorial column—their levels being supposed equal—producing an excess of lateral pressure on the lower strata of the former and a consequent outflow towards the latter; this constant outflow tending to occasion a reduction of level, which tendency will produce a continual surface indraught into the Polar area. 2. That the temperature of the deeper parts of the North Atlantic basin progressively falls from 40 deg. Fahrenheit, at about 900 fathoms, to 35½ deg. or to 36½ deg. at the bottom; so that the whole of the lower stratum (often exceeding 2,000 fathoms in thickness) consists of water which has either of itself come from the Arctic basin or has been cooled down by a large admixture of Arctic water. 3. That the temperature of the

deeper stratum of the South Atlantic would be lower than that of the corresponding stratum in the North Atlantic, on account of its much freer communication with the (South) Polar basin; and that the influence of the Antarctic flow might probably extend to the north of the Equator. 4. That in consequence of the meeting of the two Polar underflows in the Equatorial area, and the continual drafting off of the warm upper stratum towards either Pole, the cold stratum would rise nearer the surface in the Equatorial than in the temperate parts of either ocean. It appears that the Challenger observations have proved strikingly confirmatory of these points, which, it will be seen, conflict with the hitherto received doctrine that our climate derives its mildness from the "Gulf Stream."

A PLEA FOR WELL-VENTILATED PLACES OF WORSHIP.—The following from an American paper has fallen into our hands. Though the spelling is not very attractive, and some of the expressions are not very refined, the effusion sets forth in a very forcible and humorous style the necessity of pure air and good ventilation in our places of worship:—

THAT 'AR AND MORE OF IT,
A APPEAL FOR A TO THE SEATANT OF THE OLD
WHITE MEETINGHOUSE.

By A. GASPEL.

[Republished at the instance of Church-going Sufferers.]

O sextant of the meetinhouse, wick sweeps
And dusts, or is supposed too! and makes fires,
And lites the gass, and sometimes leaves a screw loose,
In wick case it smells orful—worse than lamp-oile;
And wrings the Bel and toles it when men dyes
To the grie of servin pardners, and sweeps pathes;
And for the servases git 100 dol. per annum,
Wich them that thinks does, let em try it;
Gettin up befor star-lite in all wetheras and
Kindlin fires when the wether is as cold
As zero, and like as not green wood for kindlers;
I wouldn't be hired to do it for no some—
But o Sextant! there are one kennoddy
Wich's more than gold, wich doesn't cost nothin,
Worth more than anything except the Sole of Mann!
I mean power Are, sextant, I mean power Are!
O it is so plenty out o dores, so plenty it doant
No what on earth to dew with itself, but flies
About scatterin leaves and blowin of men's hatts;
In short its jest "fre as are" out dores,
But o sextant in our church, its scarce as piety,
Scarce as bank bills wen agin beg for mischuns,
Wich some say is pretty often (aint nothin to me,
Wat I give aint nothin to nobody) but o sextant,
U shot 500 men, wimmen and children
Spechally the latter, up in a tite place,
Some has bad breaths, none aint' sweet,
Some is fevery, some is foridus, some has bad teeth,
And some haint none, and some aint over clean;
But every 1 on em breathes in & out and out and in,
Say 50 times a minnit, or 1 million and a half breaths an our.
Now how long will a church full of are last at that rate,
I ask you. Say 15 minits, and then wats to be did!
Why then they must breath it all over agin,
And then again, and so on, till each has took it down
At least 10 times, and let it up agin, and wats more,
The same individiv doant have the priviledge
Of brethen his own are, and no one's else;
Each one must take whatever comes to him.
O sextant, doant you know our lungs is belluses,
To blo the fier of life, and keep it from
Goin out; and how can belluses blow without wind,
And aint wind are! I put it to your conchens;
Are is the same to us as milk to babies,
Or water is to fish, or pendulums to clox—
Or roots & airbs unto an injun Doctor
Or little pills unto an omeopath,
Or boys to guris. Are is for us to breathe
Wat signifies who preaches if I can't breathe?
Wat Pol! Wat Pollius! to sinners who are died!
Ded for want of breath? why sextant, when we
Dye its only cos we can't brethe no more—that's all.
And now, o sextant, let me beg of you
I let a little are into our church
(Power are is certin proper for the pews),
And dew it weak days and Sundays tew—
It aint much trouble—only make a hole
An the are will come in of itself
(It luvu to come in where it can git warm);
And o how it will rouse the people up
And sperrit up the preacher, and stop gurps,
And yawns and figgits as effectual
As wind on the dry hoans the Profit tells of.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGE.

COOPER—WOMERSLEY.—April 1, at Salem Chapel, Bradford, by the Rev. J. G. Miall, John Cooper, Esq., Fulneck, to Ann, fourth daughter of Henry Womersley, Esq., Hill Foot, Calverley Moor.

DEATH.

DEVONSHIRE.—April 3, at the residence of the Rev. William Gill, Camden House, Lee Glebe, Sarah Devonshire, 79.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts funerals with simplicity, and with great economy. Prospects free.—Chief Office, 2, Lancaster-place, Strand, W.C.

The Rev. JOHN RATTENBURY writes, April 5, 1872:— "I have no hesitation in declaring that Turner's Tamarind Emulsion soothes and removes bronchial irritation and gives strength and tone to the voice." Oct. 8, 1872, the Rev. G. C. Harvard writes: "We always keep the Tamarind Emulsion in our house; it is an excellent thing for hoarseness, and clears the voice most effectually." 13d. and 2s. 9d. per bottle. Sold at 4, Cheapside; 150, Oxford-street, W.; and all leading chemists in the kingdom.

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or clouds that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

Markets.

CORN EXCHANGE, MARK LANE, Monday, April 6.

The arrivals of foreign wheat are good, of other descriptions of grain small. This morning's market was badly attended, but the trade generally firmer than of late. The few sales made of wheat were at the extreme rates of Monday, and oats brought rather more money.

CURRENT PRICES.

| WHEAT— | Per Qr. | Per Qr. |
|-----------------|---------|----------|
| Essex and Kent, | s. s. | s. s. |
| White fine .. | to 66 | 36 to 39 |
| " new .. | 53 | 39 45 |
| red fine .. | 62 | 39 45 |
| Ditto new .. | 55 | 40 44 |
| Foreign red .. | 57 | 44 |
| " white .. | 61 63 | 42 44 |

| BARLEY— | OATS— |
|---------------|-------|
| Grinding .. | 34 38 |
| Chevalier .. | 45 56 |
| Distilling .. | 40 46 |
| Foreign .. | 40 44 |

| MALT— | FLOUR— |
|--------------|--------|
| Pale, new .. | 73 78 |
| Chevalier .. | — |
| Brown .. | 54 59 |

| BRANS— | FLOUR— |
|-------------|--------|
| Ticks .. | 38 39 |
| Harrow .. | 41 45 |
| Pigeon .. | 44 50 |
| Egyptian .. | 41 42 |

| |
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| METROPOLITAN CATTLE MARKET, Monday, April 6. |
|--|

The total imports of foreign stock into London last week amounted to 2,521 head. In the corresponding week last year we received 10,281; in 1872, 15,774; in 1871, 12,736; in 1870, 6,421; and in 1869, 10,469 head. Notwithstanding the holiday, there has been more activity in the cattle trade to-day, and prices have had a hardening tendency. Only moderate supplies of beasts have been received from our own grazing districts, but the quality has been good. The trade has ruled firm, and 2d. per Siba, more money has been paid, the best Scots and crosses selling at 5s. 10d. to 6s. per Siba. From Norfolk, Suffolk, Essex, and Cambridgeshire we have received about 1,100; from other parts of England, about 500; from Scotland, 56. On the foreign side of the market the show of stock has been limited. Transactions have been more freely entered into, and prices have been steadier. About 150 Gothenburg, 160 Dutch, and 160 Corunna beasts have been offered. The sheep market has presented a firmer appearance, owing to the shortness of the supplies, and the tendency of prices has been against buyers. The best Downs and half-breds in the wool have made 6s. 6d. to 6s. 8d., and ditto clipped 5s. 2d. to 5s. 4d. per 8 lbs. Lambs have changed hands at about late rates. Calves have been in moderate request on former terms. Pigs inactive. At Deptford there have been 47 German beasts.

| Per Siba, to sink the offal. | s. d. s. d. |
|------------------------------|-------------|
| Inf. coarse beasts | 8 to 5 0 |
| Second quality .. | 5 0 5 4 |
| Prime large oxen | 5 8 5 8 |
| Prime Scots .. | 5 10 6 0 |
| Coarse inf. sheep | 6 4 10 10 |
| Second quality .. | 6 10 5 0 |
| Pr. coarse wooled | 5 0 5 4 |

| |
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| METROPOLITAN MEAT MARKET, Monday, April 6. |
| Although the supply of meat here to-day was limited the trade was very slow, at barely late rates. |

| Per Siba, by the carcass. | s. d. s. d. |
|---------------------------|-------------|
| Inferior beef .. | 3 4 to 3 8 |
| Middling do. .. | 4 0 4 4 |
| Prime large do. .. | 4 8 5 2 |
| Prime small do. .. | 5 0 5 4 |
| Large hogs .. | 4 0 4 4 |
| Coarse inf. sheep .. | 6 10 10 |
| Second quality .. | 7 6 8 6 |

| |
|---|
| PROVISIONS, Saturday, April 6. |
| The supplies of foreign butter are barely equal to the demand, and prices are well maintained. The bacon market is steady, and prices firm for the finest Waterford, but other descriptions slow, and in some instances lower prices taken. |

COVENT GARDEN, Thursday, April 2.—We are not in a position to report much improvement, the supply and demand remaining much the same as last week. Some fair samples of new grapes are offered, and strawberries are coming much more freely, the supply being in excess of the demand. Some good samples of cobs are still offered, but the wholesale trade for them is very limited. Apples just sufficient for the trade, consisting principally of Wellingtons, Northern Greening, and Gooseberry Pippin, ranging from 7s. to 10s. per bushel.

HOPS, BOROUGH, Saturday, April 4.—There is no material alteration to notice in our trade. Rather more inclination is observed on the part of buyers to take up hops at the present low prices, and our market may be quoted a shade firmer. Yearlings and olds remain the same. Continental markets are quiet. Mid and East Kent, 4s. 15s. 5s. 12s. 6s

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, April 1, 1874.

ISSUE DEPARTMENT.

| | |
|-------------------------------|--------------------------------|
| Notes issued ... £37,096,975 | Government Debt. £11,015,100 |
| Other Securities .. 3,984,900 | Gold Coin & Bullion 22,096,975 |
| Gold Bullion ... | Silver Bullion ... |
| £37,096,975 | |

BANKING DEPARTMENT.

| | |
|---------------------------------------|---|
| Proprietor's Capital £14,553,000 | Government Securities, (inc. dead weight annuity) £13,812,327 |
| Bank Deposits .. 9,705,318 | Other Securities .. 22,316,052 |
| Other Deposits .. 18,740,226 | Notes .. 10,476,865 |
| Seven Day and other Bills ... 394,297 | Gold & Silver Coin 590,226 |
| £47,195,470 | |

April 2, 1874.

F. MAY, Chief Cashier.

MASSACRE OF THE INNOCENTS.—Parents valuing their children's safety will avoid soothing medicines containing opium, so frequently fatal to infants, and will use only "Stedman's Teething Powders," which are the safest and best, being free from opium. Prepared by a surgeon (not a chemist) formerly attached to a children's hospital, whose name, "Stedman," has but one "e" in it. Trade mark, a Gum Lancet. Refuse all others. Also *Materfamilias Pilla*, a tasteless and efficient substitute for Castor Oil. Price 2s. 3d. per box. Dépôt—East-road, Hoxton, London, N.

KINAHAN'S LIQUID WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LIQUID WHISKY." Wholesale, 20, Great Titchfield-street, Oxford-st., W.

HOLLOWAY'S OINTMENT AND PILLS.—Coughs, Inflammations.—The soothing properties of these medicaments render them well worthy of trial in all diseases of the respiratory organs. In common colds and influenza the Pills taken internally, and the Ointment rubbed over the chest and throat, are exceedingly efficacious. When influenza is epidemic, this treatment is the easiest, safest, and surest. Holloway's Pills purify the blood, remove all obstacles to its free circulation through the lungs, relieve the over-gorged air tubes, and render respiration free, without reducing the strength, irritating the nerves, or depressing the spirits; such are the ready means of escaping from sufferings inflicted by colds, coughs, bronchitis, asthma, and other chest complaints, by which the health of many people is seriously and permanently injured in every country.

AS IT IS.

AS IT OUGHT TO BE.

In 'The Times' of Jan. 7th, Dr. HASSALL writes—

"I have made a further analysis of tea, of 18 samples, all were found to be adulterated. They were all artificially coloured with Prussian blue, turmeric, & a mineral powder. The substances used in fact serve no useful purpose, but render practicable other adulterations." A. H. HASSALL, M.D.

3,248 AGENTS—Chemists, Confectioners, &c. in every town sell HORNIMAN'S PACKET TEA.

Advertisements.

A SUPERINTENDENT for a JEWISH HOME is REQUIRED, to reside in the house, take charge of the Young Men, and give them religious instruction. Preference will be given to a Christian Minister who has knowledge of German and Hebrew, and who has had experience in Christian work among the Jews. Salary, not less than £200, with advantage of residence. Apply to the Secretary, British Society for the Jews, 96, Great Russell-street, Bloomsbury, London, W.C.

FIRST-CLASS EDUCATION, with superior accommodation. Terms inclusive, and graduated, from Forty to Seventy Guineas. Principal—G. Long, Chesham Park, Surrey.

STROUD LADIES' COLLEGE, BEACHES' GREEN, STROUD, GLOUCESTERSHIRE.

Principal—The Misses HOWARD.

SUMMER TERM will begin THURSDAY, May 7th.

DR. WILLIAMS'S SCHOLARSHIPS.

Dr. WILLIAMS'S TRUSTEES GIVE NOTICE that there will be TWO VACANCIES in their Scholarships, in connection with the University of Glasgow, at the close of the present Session.

They also announce TWO VACANT DIVINITY SCHOLARSHIPS during the current year.

Application for further particulars to be made to the Secretary, at the Library, Grafton-street, Gower-street, W.C.

NEW COLLEGE, LONDON.

CANDIDATES desiring admission, as Students for the Ministry, at the commencement of the Session in September, are reminded that applications and testimonials should be sent in as soon as convenient.

All necessary information may be obtained from the undersigned, at the College, Finchley-road, Hampstead, N.W.

W. FARRER, LL.B., Secretary.

ORPHAN WORKING SCHOOL, Maitland Park, Haverstock Hill.

The 116th ANNIVERSARY FESTIVAL will be held at the London Tavern, on TUESDAY, April 14, 1874. JAMES SPICER, Esq., J.P., will preside.

CONTRIBUTIONS, to be announced at the Festival, will be thankfully RECEIVED at the Office of the Charity.

JOSEPH SOUL, Sec.

Office, 73, Cheapside.

BAPTIST ANNIVERSARIES,

1874.

Wednesday Evening, April 22nd.

YOUNG MEN'S MISSIONARY ASSOCIATION.—ANNUAL MEMBERS' MEETING, at the Mission House, 19, Castle-street, Holborn. The Rev. Dr. ANGUS will preside. Chair to be taken at Seven o'clock. Tea at Six o'clock. Officers of Sunday-school Auxiliaries are earnestly invited to attend.

Thursday Morning, April 23rd.

INTRODUCTORY PRAYER MEETING, at the Mission House, Castle-street, Holborn. The Rev. JOHN ALDIS, of Plymouth, will preside. Service to commence at Eleven o'clock.

Thursday Evening, April 23rd.

BAPTIST BUILDING FUND.—ANNUAL MEETING, in Mission House, Castle-street, Holborn. JOHN EDWARDS, Esq., will preside. Speakers—Rev. C. M. Birrell, C. Bailhache, C. Kirkland, and other Ministers and Gentlemen. Chair to be taken at Seven o'clock. Tea Provided at Six o'clock.

Friday Evening, April 24th.

BAPTIST MISSIONARY SOCIETY.—WELSH ANNUAL MEETING.—Chairman—Rev. Dr. PRICE, of Aberdare. Speakers—Rev. Thomas Evans, of Allahabed; J. R. Morgan, of Llanelli; C. Bailhache, of London, and others. Chair to be taken at Seven o'clock.

Friday Evening, April 24th.

BRITISH and IRISH HOME MISSION.—ANNUAL SERMON at Denmark-place Chapel, Cambridge. Preacher—The Rev. C. M. Birrell, late of Liverpool. Service to commence at Half-past Seven o'clock.

Lord's-day, April 26th.

ANNUAL MISSIONARY SERMONS and JUVENILE SERVICES.—In the Chapels of the Metropolis. For particulars see "Missionary Herald" for April.

Monday Morning, April 27th.

BAPTIST UNION of GREAT BRITAIN and IRELAND.—ANNUAL SESSION at the Mission House, Castle-street, Holborn. Devotional Service to commence at 10.30. Dr. E. B. UNDERHILL to preside. Inaugural Address by the President, Rev. CHARLES STOVEL. Business—The Annual Report, Election of Officers and Committee, &c.

SOIREE at CANNON-STREET HOTEL, in the Evening. Addresses by the Revs. John Aldis, of Plymouth; J. Owen, of Swansea; W. G. Lewis, of London; and J. T. Brown, of Northampton. To commence at Six. Tickets, 2s. 6d. each.

Monday Evening, April 27th.

BIBLE TRANSLATION SOCIETY.—ANNUAL MEETING in Regent's Park Chapel. Chairman—The Honourable Mr. Justice LUSH. Speakers—The Rev. C. B. Lewis, of Calcutta; J. C. Page, of Darjeeling; W. Bailey, of Orissa; and T. A. Wheeler, of Norwich. Chair to be taken at Half-past Six o'clock.

Tuesday Morning, April 28th.

BAPTIST MISSIONARY SOCIETY.—ANNUAL MEMBERS' MEETING at the Mission House, Castle-street, Holborn. Chair to be taken by HUGH ROSE, Esq., of Edinburgh, at Half-past Ten o'clock.

Tuesday Afternoon and Evening, April 28th.

BRITISH and IRISH HOME MISSION.—ANNUAL MEMBERS' MEETING at Bloomsbury Chapel. Chair to be taken at Three o'clock.

ANNUAL PUBLIC MEETING at Bloomsbury Chapel. Chairman—HUGH ROSE, Esq., of Edinburgh. Speakers—The Revs. John Aldis, of Plymouth; W. P. Lockhart, of Liverpool; and S. Chapman, of Glasgow. Chair to be taken at Half-past Six o'clock.

Wednesday Morning, April 29th.

A MISSIONARY BREAKFAST, in the Library of the Mission House, Castle-street, Holborn, on behalf of the Zenzana Mission in India. Chairman—JOSEPH GURNEY, Esq. Speakers—Dr. Landels, of London; R. T. Passingham, of Dover, late of India; J. C. Page, of Darjeeling; and John Sale, of Barisal. Breakfast at Nine o'clock. Admission only by Tickets, Half-a-Crown each, to be had at the Mission House, or of Mrs. Angus and Mrs. Frank Smith, or the Committee.

BAPTIST MISSIONARY SOCIETY.—ANNUAL MORNING SERMON at Bloomsbury Chapel. Preacher—The Rev. JOSHUA HARRISON, of London. Service to commence at Twelve o'clock.

ANNUAL EVENING SERMON at Regent's Park Chapel. Preacher—The Rev. ALEXANDER MACLAUREN, B.A., of Manchester. Service to commence at Seven o'clock.

Wednesday Afternoon and Evening, April 29th.

BAPTIST TRACT SOCIETY.—ANNUAL MEETING of SUBSCRIBERS in Committee Room, No. 3, Exeter Hall. Chair to be taken at Three o'clock.

ANNUAL PUBLIC MEETING in the Lower Room, Exeter Hall. Chairman—HENRY PHILLIPS, Esq., of Newport, Monmouth. Speakers—Rev. F. Tucker, B.A., of Camden Town; E. Parker, of Farsley; Dr. Thomas Price, of Aberdare; and J. A. Griffin, of Camberwell. Chair to be taken at Six o'clock.

Thursday Morning, April 30th.

BAPTIST UNION of GREAT BRITAIN and IRELAND.—ANNUAL SESSION at Walworth-road Chapel. Devotional Service to commence at Ten o'clock. Paper by the Rev. J. MURSELL, of Newcastle, on "The Revival Movement in the North." Discussion to be opened by the Rev. W. R. SKERRY, and other business. Delegates will dine at the Metropolitan Tabernacle, by invitation of the London Baptist Association. Dinner at 2.30.

Tabernacle, by invitation of the London Baptist Association. Dinner at 2.30.

Thursday Evening, April 30th.

BAPTIST MISSIONARY SOCIETY.—ANNUAL PUBLIC MEETING at Exeter Hall. Chairman—JOSEPH TRITTON, Esq., the Treasurer. Speakers—The Revs. W. Beat, B.A., of Leeds; L. Skrefsrud, of the Sonthal Mission; J. C. Page, of Darjeeling; and T. W. Handford, of Bloomsbury Chapel. The Chair will be taken at Six o'clock.

Friday Evening, May 1st.

YOUNG MEN'S MISSIONARY ASSOCIATION.—ANNUAL PUBLIC MEETING in the Metropolitan Tabernacle. Chairman—The Rev. CHARLES H. SPURGEON. Speakers—Rev. J. C. Page, of Darjeeling; A. G. Brown, of Stepney; W. Brock, jun., of Hampstead; Mr. F. E. Tucker, and a Missionary of the Society.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

FORTY-FOURTH ANNUAL MEETING.

Chairman—The Rev. J. GUINNESS ROGERS, B.A. The FORTY-FOURTH ANNUAL MEETING of the Congregational Union will be held in the Congregational Library and Memorial Hall, Farringdon-street, on the 11th, 12th, and 13th days of MAY NEXT.

ALEXANDER HANNAY, Secretary.

18, South-street, Finsbury, March 25, 1874.

UNIVERSITY COLLEGE, LONDON, SCHOOL.

Head Master—T. HEWITT KEY, M.A., F.R.S. Vice Master—E. R. HORTON, M.A., Fellow of St. Peter's College, Cambridge.

The SUMMER TERM, 1874, will begin for new Pupils on TUESDAY, April 28th, at 9.30 a.m.

The School is close to the Gower-street Station of the Metropolitan Railway, and only a few minutes' walk from the termini of several other railways.

Prospectuses, containing full information respecting the courses of instruction given in the School, fees, and other particulars, may be obtained at the Office of the College.

JOHN ROBSON, B.A., Secretary to the Council.

SEA-SIDE EDUCATION, MARGATE.

CAMBRIDGE HOUSE SCHOOL, HAROLD ROAD, CLIFTONVILLE.

Principal—Mr. S. PLAYER, B.A., F.R.A.S.

Pupils prepared for all Public Examinations. Terms moderate. Prospectuses on application.

PREPARATORY SCHOOL for YOUNG GENTLEMEN, CAM. LODGE, SWEYN ROAD, MARGATE.

Conducted by Miss PLAYER.

Children well cared for and prepared for higher schools.

EDUCATION for GIRLS, at SOUTHSIDE HOUSE, WESTON-SUPER-MARE.

Principals—Mr. and Mrs. H. B. SMITH and Miss FERRIS. The course of study is adapted to the standard of the Cambridge Local Examinations, and is under the personal supervision of Mr. H. B. Smith and Miss Ferris, who have had considerable experience in teaching, and have successfully passed Pupils at Cambridge and Oxford Local Examinations.

French taught by a resident Parisian Lady.

Young Ladies intending to become Teachers, and who can be well recommended, may be received on reduced Terms, and will be afforded facilities for the acquirement of the Languages, Drawing, and Music.

FOREST HOUSE, WOODFORD.

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